ZIONS HERALD

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The Christ Child And The Angel

Merrilyn Cook

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New York
DEC 31 '48

Once there was a baby born in Bethlehem. (I think 'most every body knows that.) And this baby was to be named Jesus.

Everybody was going to bring a gift. All the Angels were coming, too. They knelt before Jesus with rich gifts.

The Wise Men gave gold, frankinscence, and myrrh. The Angels gave bits of silver from the stars, gold, and Precious stones.

One Angel was missing. It was Little Tid-Bit — (Because he was so tiny.) Little Tid-Bit sat on a cloud, wondering what to give the Baby Jesus. "I'm to small to hunt silver, and stones with the other Angels." He thought and thought. Then he remeberd the box under his bed. He ran to get it out. He held it in his chuby hands. It was a tresure. There was a rattle, a ball, a stufed Kitty and a pig that squeaked.

Just what he thought Jesus would love! He took it to the stable. It began to glitter! What was hapening? It rose and sailed up into the sky. It was the Evening Star. Tid-Bit's gift was the Best of All!

Merrilyn is the nine-year-old daughter of the Rev. and Mrs. Clair Cook of East Rochester, New Hampshire.

DECEMBER 29, 1948

FROM COVER TO COVER

THE YEAR IN RELIGION, reviewed by Dr. Winfred E. Garrison, professor emeritus of Church History at the University of Chicago ..... Page 1227

THE MEASURE OF THE YEARS, a New Year's accounting by Rabbi David B. Alpert, Biblical scholar, writer and lecturer ..... Page 1229

CHRISTIANITY: A WORLD LANGUAGE, or An Interview with W. A. Visser 'T Hooft, by the Rev. David Wesley Soper, chairman of the department of History and Literature at Beloit College, Beloit, Wis. ..... Page 1232

THE UNITED NATIONS ACTS ON HUMAN RIGHTS, comments by the Rev. Dr. O. Frederick Nolde, dean of the graduate school of Lutheran Theological Seminary, Philadelphia, Pa., and director of the Commission of the Church on International Affairs of the World Council. ..... Page 1237

NOBLESSE OBLIGE, a tribute to the Cunard White Star Steamship Company by the Rev. Dr. Henry Hitt Crane, minister of Central Methodist Church in Detroit, Michigan. ..... Page 1239

READERS WRITE

Wrong Kelly

The article I wrote about Fulton Lewis, Jr., which you published in the December 1, 1948, issue of ZIONS HERALD was erroneously bylined Bernard C. Kelly. I would appreciate it if you would correct this to read Eugene Kelly in some future issue, since this is my correct name and I was the author of the piece.

EUGENE KELLY,
Washington, D. C.

Bill's Awake

In a paragraph on your interesting Readers Write page there is a brief not entitled "Bill's Nap" and your correspondent, my friend Albert Whitten, is correct that I was wrong in saying that Luther Burbank had died before World War I.

"Homer," "Getting a Kick Out of Life" Stidger should have known better because of an exciting episode connected with Sinclair Lewis in 1926. He was living in our home gathering material for "Elmer Gantry." At that time Luther Burbank died. Fundamentalists in California said that God had taken him because he was an infidel and newspapers were full of the story at that time. Lewis, in order to refute the idea of such a God, in my church one evening, dramatically laid his watch on my pulpit. Declaring that there was no such a God, he said, "I'll give such a God two minutes to strike me dead if there is any such a God in the universe." Needless to say, it was a dramatic, almost a melodramatic two minutes; also needless to say, God didn't bother to strike Lewis dead. In fact he is still alive, very much alive, and writing well. That episode in itself should have kept me from saying that Luther Burbank died before World War I.

I am grateful to Mr. Whitten for sending that correction to your Readers Write page.

(Rev.) WILLIAM L. STIDGER,
Newton Centre, Mass.

The Parson Looks At Labor

Clair M. Cook

"Music for the People"

It appears that the current ban on recordings by A. F. L. musicians will be taken off, now that the Department of Justice has ruled that the union's royalty fund may resume operations under the neutral trusteeship of Samuel R. Rosenbaum, director of the Philadelphia Orchestra Association. Since the end of contracts a year ago, the Taft-Hartley Act has prevented payment of such royalties under the old set-up; without royalties, the Musicians' Union simply stopped making recordings.

To most people, the feud of radio and record companies with the union's president, James Caesar Petrillo, has highlighted such things as the "music czar's" middle name, his $46,000-a-year salary, and the undoubted power he wields over the 225,000 dues-paying members. But the musicians have followed his leadership solidly. Their real grievances over "canned" music are considerable. Thousands of theater musicians lost out to the sound movies in 1927; since 1930, 350,000 "juke boxes" have put more thousands out of real and potential jobs; 55.9 per cent of radio's musical time is filled with "platters," according to a Federal Communications Commission survey; and the records, made by the musicians, are cutting them out of their own jobs. Petrillo, who got his musical start with the gift of a coronet by Jane Addams of Hull House at the age of eight, puts it this way: "Icemen are losing their jobs to Frigidaires the same way that a lot of musicians are losing their jobs to canned music. But there's this difference: the iceman doesn't have anything to do with manufacturing the machine that robs him of his job."

Before the royalty arrangement, the musicians making a record received only the recording fee, no matter how many copies were sold or played in juke boxes and radio stations. Now, as before the Taft-Hartle ban, the 1 per cent royalty on recordings wi furnish about two million dollars a year in come.

In addition to the musicians, the public gaining from the royalty, with a tremendo program once labelled by *Newsweek* as "Be thoven for Free." About $3,000,000, of th $4,500,000 paid in before Taft-Hartley, h been spent to pay musicians for free publ concerts, providing both employment f musicians and "live" music in areas whe it is seldom heard. The whole scheme is b ing set forth in a brochure soon to be r leased, "Music for the People," prepared b Petrillo's new public-relations man, Hal Le shon.

The significance is tremendous for Ame ican culture as well as for the musician welfare, when it is realized that the 194 plans for the first $250,000 so spent called f 570 open-air concerts; the new fund is eig times as large, and its effects should be fe everywhere in the nation in the course time. When a union conceives such a ben ficial public program, it deserves more th the one-sided account which newspapers whose ownership of radio stations Petrillo cuses of biasing them — have so often giv

Candles From Copley

Candelighting at Christmas may be o symbolic of the light of Christ reaching o into all the world, but for worshipers Copley Methodist Church in Boston t symbolism has been turned into fact. T day before Christmas Sunday, a parishio placed in the hands of the minister of Cop Church, proof that light from the Chri mas candlelighting service held there in 19 reached clear to Tokyo.

Some years ago Miyagi San, wife of a ja anese Christian minister and herself an o dained minister, spent two years at Bost University. Last year one of her letters to friend in Copley Church told how pricele candles had become in a Tokyo home d prived of electricity. Her Boston friend once began gathering a variegated lot c candles for her. In the box she sent to Japa were two small white candles lighted brief from the Christ-candle at the service i Copley Church.

There is electricity in Tokyo this year, an the candles from Copley Church are bein used at Christmas 1948 in a candelightin service of young Tokyo Christians. Quot tions from Miyagi San's letter of apprecia tion were read at the candlelighting servic at Copley Church on Christmas Sunday. T continue this fellowship across the worl these Boston Methodists are planning to sen to Miyagi San and her friends the cand used in this year's service, along with a pi ture of the beautifully lighted chancel Copley Church.

The Year In Religion

WINFRED E. GARRISON

ne formation of the World Council of Churches was most conspicuous religious event of the year, and prob- in the long run the most important. This is one of the that make it even less possible than usual to stay in national boundaries in considering "the year in ion."

ormal organization of the World Council was accom- ed at Amsterdam on Aug. 23rd. A long series of inter- ch conferences lay behind this action and the notable mbly — which might also be called an Assembly of ables — at which it was taken.

his series began in 1910 with a "world conference on ions," held at Edinburgh. From this developed the e and Work" movement, which dealt with the ap- tions of Christianity to individual life and the social r, and the "Faith and Order" movement, which con- ed itself with the essentials of Christian doctrine and nature and structure of the church.

ne first of these movements held conferences at Stock- n (1925) and Oxford (1937); the second, at Lausanne 7) and Edinburgh (1937). Additional conferences at salem (1928) and at Madras (1938) dealt with the ion of Christianity to the Non-Christian religions and emphasis to the needs and aspirations of the "younger ches" in those countries which, until recently, were rded only as foreign missionary fields.

l these together constitute the "ecumenical move- t." Its purpose has been: first, to recognize the es- al ideal unity of the church in spite of its visible di- ns; second, to give practical and effective expression to imited degree of actual unity which now exists; third, udy the grounds of division and approach a more per- objective unity.

eliminary plans for a permanent World Council of rches were drawn in 1939. The war which began in year delayed the completion of the council but in- fied the need for it. A provisional organization func- d from headquarters in Geneva. After the war its ities included distribution of relief and work for the bilitation of individuals and churches in devestated , as well as preparation for the creation of a perma- organization.

legates chosen by 135 communions in 44 countries ed the membership of the First Assembly of the ld Council of Churches, which met at Amsterdam 22nd to Sept. 4th. Almost every type of church ex- the Roman Catholic was represented, including some e Eastern Orthodox Churches.

ficial visitors from the Roman Catholic Church were nt, and the ranking Catholic prelate of the Nether- authorized a special prayer for the success of the nbly to be read in all the churches of his diocese.

ere were few delegates from the "iron curtain" coun- and none from Russia. A month earlier the Russian odox Church, celebrating at Moscow the five hundredth anniversary of what it called its "independence," took occasion to denounce the World Council of Churches as more political than religious in its purpose, and at the same time to blast Vatican political action as "anti-Christian, anti-democratic, and anti-national."

In spite of wide differences in theology, liturgy and polity, the member churches found their agreements sufficient to be the basis for practical co-operation and for further consultations directed toward closer unity. A rather decided slant toward the left was discernible in the discussions and reports of the "sections" on social, economic and international questions. British, middle-European and Oriental opinion tipped heavily toward socialism.

The fact that the World Council is financed almost entirely by American gifts perhaps made the American delegates hesitate to put even their own proper weight into the scales, lest they should seem to be weighting it with dollars too.

One of them did, however, make an effective last-minute protest against naming capitalism and Communism as the two extremes between which Christianity should find a middle way. "Capitalism" was changed to read "laissez-faire capitalism" — a revision which removed the objection but also removed most of the point of the paragraph, since laissez-faire capitalism has not existed for the last half-century. Only a professor from Prague spoke openly in defense of Communism, and he in somewhat guarded terms and to an unsympathetic audience.

The council offered a free forum, and its freedom was not abused. It did not presume to speak for Christendom, and in accepting the reports of the sections it went no farther than to "commend them to the churches for study and appropriate action." There was no underwriting of socialism, but the prevailing coloration of articulate opinion was socialistic.

In the judgment of this observer, this does not mean that the machinery of the churches or of the World Council is being used, or will be used, to advance any form of collectivism. Perhaps the feeling of dependence upon America for economic recovery, and for military defense if that should be needed, impelled the Europeans to issue declarations of their independence from American ideologies as a means of maintaining their self-esteem.

In the formation of the World Council of Churches, the "ecumenical movement" gained a permanent and a continuing existence, with the essential personnel and agencies for carrying on its work; and that was a great gain. It is not a super-church, or a merger of churches, or an authority over the churches. A serious limitation upon its scope is that it does not include the Roman Catholic Church.

Of the specific projects for union between related or congenial churches in the United States and elsewhere, some made progress during the year and others were checked. Large majorities in the Congregational Chris-

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tian Churches and in the Evangelical and Reformed Church approved a merger of these two bodies. If, as is expected, this merger is completed in 1949, the resulting "United Church" will have about 1,800,000 members.

The national conventions of Northern Baptists and Disciples of Christ received with enthusiasm the reports of progress made by their joint commission on union, but the immediate unification of their churches and agencies is not being pressed and cannot be regarded as imminent.

The Federal Council of Churches, at the suggestion of the Congregationalists and the Disciples of Christ, has called a conference of all denominations which "recognize one another's ministries and sacraments," and several have accepted. The Methodists appointed a commission to study union with other bodies and specifically authorized it to participate in this conference. The Presbyterian Church, U. S. (Southern), voted to postpone for five years further consideration of union with the Presbyterian Church, U. S. A.

A federation including a great majority of the Protestants in Germany adopted a constitution, at a conference held at Eisenach, July 11-13, and named itself the Evangelical Church in Germany (EKID). It is a close *bund* of Lutheran, Reformed (Calvinist) and United churches, rather than a merger into one church, for there is only a limited degree of intercommunion among its constituent parts.

A feature of postwar European Christianity has been the increasing prominence of "Christian" political parties, most of which are Roman Catholic in origin and leadership. The most conspicuously successful of these is the Christian Democratic Party in Italy. Another important, and perhaps ominous, phenomenon is the closer ties between churches and governments in the Russian-dominated countries, notably in Poland, Czechoslovakia, Hungary and Romania. The Soviet view is that independent churches dependent upon voluntary support by their membership represent a "bourgeois ideology."

The state church system is still firmly entrenched in most countries of Europe, and the "voluntarism" which Americans regard as essential to complete religious liberty is there generally regarded as exposing the church to serious risk of not being supported at all.

Few, if any, European countries would officially admit that they do not have religious liberty; but, aside from unequal treatment of churches in most of them, there are such phenomena as these: Spain has closed most Protestant churches and schools and forbids Protestant evangelism, and the Spanish hierarchy has issued a statement declaring that Protestantism must be restricted to an inconspicuous place in the interest of the nation's religious and cultural unity; the Orthodox Church in Greece has demanded a law which would forbid the conversion of Orthodox to any other faith, and would permit the appointment of clergy and the erection of churches by the non-Orthodox only "by special permission of the state."

Both Roman Catholic and Protestant foreign missionary work, especially from bases in America, has been further revived and extended. Especially notable has been the sending of new missionaries to Japan and the return of many old ones.

The United Church in Japan (Kyodan) has suffered the defection of some of its former member churches, but a revived National Christian Council provides an agency for limited co-operation including the Kyodan and several organizations which are not within that more close-united body.

Intensification of civil war in China has added to the difficulties of Christian work. India's freedom is still too new to permit a determination of its effect upon religious life and institutions.

The larger American denominations and many of the smaller ones have continued their large contributions toward relief and rehabilitation in Europe and in the Orient. Through Church World Service, an agency through which many churches and individuals co-operate, 30 million pounds of food and other supplies worth $9,500,000 were sent to Europe and Asia in the first eight months of the past year.

The practice of "released-time" for religious education in connection with the public schools received wide attention because of an adverse decision by the United States Supreme Court in the McCollum case at Champaign, Illinois. In this case the classes in religion were held in public school buildings, though the teachers were supplied by the churches. The court decided that this practice was unconstitutional, but left undetermined the question as to whether "released-time" might be lawful under other conditions.

A later ruling (October 1948) by the Supreme Court of New York State held that "released-time" as practiced in that state was not banned by the federal decision. Further litigation will doubtless be required to clarify the issue for other states, and further study to adjust the practice to the law.

The question of the support of sectarian schools by public money is a controversial issue at least a century old, but it gained new urgency through pressure for the passage of a federal education bill which would permit the introduction of that practice. This bill died with the 80th Congress, but its re-introduction in the 81st will be watched with interest.

In many church bodies, even in the South, there is a trend toward the abandonment of racial segregation. An example, going farther than most, was an action by the St. Louis (Mo.) Church Federation urging its member churches to disregard color and race as qualifications for membership and service.

Statistics, as of July 1948, show the ratio of church membership to population in the U. S. the highest in history, 53 per cent. Of the 77 million members, 60 per cent (46 million) are Protestant, 33 per cent (25 million) Roman Catholic, 6 per cent (4.6 million) Jewish. The rate of increase over the preceding year was 2.6 per cent for Protestants, 3.5 per cent for Roman Catholics. The highest rate of gain was registered by the medium-sized Protestant churches, having from 200,000 to 1,000,000 members.

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The Measure Of The Years

DAVID B. ALPERT

proved a genuine religious experience: Some months ;, an unwelcome mission (growing out of unpleasant unexpected disappointment) brought me to a com- ity where formerly I had lived.

y arrival was unheralded. Alone, unexpectedly a nger, among people with whom I had lived on terms omradeship and good neighborliness, I was in a city re I had not been for ten years. In recent years, we had visited, and the correspondence had ceased.

st as the worship started, I took my seat in the familiar rch. A nod here and there showed remembrance. As tional worshippers came in, I became aware that I among a group, in that section, whom I knew inti- ely. I could recall all the names, and the family stories. ehow during the organ prelude, there unfolded in mind's eye summary knowledge of all their recent eriences to bring my knowledge up to date.

en years had passed since we had been together. But changes had been few. The same preacher was in the pit. The ushers were as I remembered them. Few hs had occurred in this group within the decade. Few n to have the cases of prolonged serious illness. There e no marks of great despair or tragedy. Even the form- oldiers and sailors, who had gone from this group to e in the military, all seemed to have returned safely. npletely lacking were any signs of serious reverses in une. In all, it seemed a normal, average, self-contained ll congregation. Powerful memories came back of r years.

s the hymn was announced, I overheard the words, hasn't changed much." Inwardly, I felt that I had nged tremendously. The thoughts and experiences of years had undergone complete transformation and ook; so I thought, but said nothing.

he hymn was familiar, and I glanced quickly at some he people. Their hearts and lives seemed revealed. se had been close friends whom I had not seen re- ly. Many questions framed in my mind. I sang the n, but my attention was on these inner questions that uld not answer. Not even about myself could I an- . Ten years of separation were summarized:

ou have grown older, but have you in that time grown er? Financially, you are better off, but have you eby become more generous and more charitable? Had become more generous in judgment, and more con- ate of feelings? Your position is better established, have you increased equally in sympathy and in human erstanding?

y own life in that same period had faced many new riences. There had been moments of glory, and days isappointment, as responsibilities and duties had in- ed. I had moved in quite other social circles, some of more prominent socially, and now was again among nodest and the humble and the salt of the earth, with- ocial position. Rich and poor, successful or dreaming of success, and remarkable it was how much alike they were in worship, facing conscience and God. The differences of social position disappeared. And how could I take measure of my own years?

The long list of my published writings ought to be measured; they had been a continuing source of spiritual satisfaction, and a record of days not entirely wasted. Each published article seemed like a brand snatched from the fire of rapidly moving time. But beyond that, could I judge their merit or value? Would I be willing to have them stand as the evidence of growth?

It was a business disappointment which had prompted this unannounced visit. Each person around me had maintained his business. Business changes had been few, save for improvement. There had been no set-backs, no compulsion to tighten one's belt. Did that mean the power to meet problems? Did it represent real awareness and insight into the needs of our times? Had we grown in capacity to recognize and share the sorrows of others? We had not suffered much; could we somehow feel for the sorrows and sufferings of others?

The war and its aftermath had never touched us deeply. It was still a distant, remote, extra-personal item for conversation but little impression. Had our dominant ideal become merely untroubled days of the same pattern? Without the discipline of suffering, how could we feel for those who suffer? At most our suffering and inconvenience had been only incidental. Could we think of the discipline of suffering which sometimes ennobles and evokes heroism?

Did we speak more kindly? Had our true faith become stronger? Were we still only in dread fear of insecurity? Or had we, perchance, discovered and achieved the fear of God which strengthens the inner life through rich compassion? Have we known the fear of God which frees us from all other fears? Were we self-satisfied, or had we discovered humility? Did we have a closer sense of love and kinship with those about us? Or did we seek merely that the normal, conventional, comfortable pattern continue? Dared we be honest, even with ourselves? Had we changed inwardly? Or had we grown ten years older physically without deeper purpose and stronger loyalty? Had we higher hopes of the meaning of life? Had faith and confidence in the Providence of God deepened? How had we filled our days?

The congregation and choir had reached the Amen. Even for myself, I did not have the answers. Even less, did I have the answer for the group. Yet there was warm and close and unnfied spirit among us, such as rarely comes. This chance visit to a church after ten years left this mood which continued with me back to my distant home and months later.

The Methodist Church should have 9,000,000 church school members by 1952. Methodist church school membership is now over 5,600,000.

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Bishop Lord's Christmas Greeting

Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, released the following message to the 773 Methodist churches he serves throughout New England:

Greater than any other gift that men need today is the gift of Hope. Can our world survive? Men have lost hope because every power they relied upon seems to have failed. Science could not save us: it has brought us to the very brink of destruction. Education has not saved us, for it has failed to give moral and spiritual disciplines. Political science has revealed itself inadequate in the hour of need. General MacArthur spoke truly when he told us that the might of armies and the military could not save us. The problem, said he, is "theological, not horizontal but perpendicular." And, finally, man seems to have lost hope in himself.

But the Hope of Christmas lies in the change of climate that it brings. Christmas reveals God's eternal purpose, and when all our sadnesses and failures and fears are seen in the light of that eternal purpose, men find new insights, and calm, and mastery over the "downward drag of circumstances."

The Hope of Christmas is the power of this "event in time," the birth of the Christ, to change the climate of our lives, to give beauty for ashes, to restore confidence of man in man, and of man in God; for "in him was life; and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it."

He Couldn't Find A Santa To Believe In

In one of Boston's best department stores this happened: a little Negro boy and his parents had been up to see Santa. The little boy was crying uncontrollably and a prosperous-looking shopper told the father that he should not have brought the little boy into the store if he didn't have enough money to buy the toys there. The father said, "But madam, that is not what he's crying about. We've been in all of the stores looking for a Negro Santa and we can't find one. He is crying because he can't believe in Santa anymore unless Santa is a Negro."

Much could be said about the practice of using only white Santas; much could be said about how deep-rooted is the ideology of white supremacy in Boston; much could be said about the sub-conscious attitude of the woman shopper who assumed that all Negroes are poor because they are black. But let us consider a few aspects of this case that are even deeper.

In the first place, the little boy's search for a Santa in whom he could believe is not unlike the search of man for God. The little Santa-hunter, like every man, has a right to expect his search to end in something wonderful. The seeker after God wants fulfillment of his highest dreams. The God-hunter yearns for a great and overwhelming sense of confidence in the good of God.

Another aspect of this situation is the problem of pre-conceived definitions of God. To many a seeker, the nature of God is all determined before he finds Him: God is a Negro; or God is a Methodist; or God is a Jew; or God is Japanese. The seeker gets side-tracked at many points when he tries to make God in his own image or in the image of his immediate social community. This is the great fallacy of humanism as well as of much dogmatic theology.

The thing that the little Santa-seeker really wanted was a wonderful and magnificent experience of Santa; but he could not find a Santa in whom he could believe because he had a pre-conceived definition blocking his path. The thing that every man wants is a wonderful and magnificent experience of God. What both must realize is that God is the same yesterday, today, and forever; that He is the creator and the sustainer of the universe and of man; that He reveals

ıself as well as his goodness through His universe through men; that whatsoever things are lovely good are manifestations of a God-centered uni-e.

-od is not a Negro, nor is God a Methodist, nor is l a Jew; — but God is in *some* Negroes, *some* hodists, *some* Jews, *some* Americans, *some* Rus-s.

Careful, Holland

he breaking of the Renville Agreement by the ch government in its attack on the Republican ernment of Indonesia has brought forth almost nimous disapproval from the civilized nations of world. The U. N. will most certainly demand that Dutch withdraw to their original lines as agreed ı the Renville agreement.

'e believe that the Dutch colonial policy is an af-t to world peace. It is true that the Republican ernment in Indonesia has not been an easy gov-nent with which to deal — but it is equally true the Republican government has stopped the at-pts of Communism to dominate Indonesia. Rather making blitz attacks on the Republicans, the ch should co-operate with the Republicans in an ut attempt to right the economic and social in-ces inflicted upon Indonesia. By attacking the In-esian government, the Dutch are actually guilty ding the Communists. In a sense it would be just rong for the United States to declare war on n again, as it has been wrong for Holland to enter this recent act of military aggression.

ıe answer to the difficulties in Indonesia will be d in restoring the right of the Indonesian people independent; the answer is not to be found in a h blitz. Holland has failed, as have many other rnments, in dealing with the Eastern people; but does not give Holland the right to attempt by rdly warfare to subject Eastern people to another al dictatorship.

ılland has a great friend in the United States. year we sent Holland $410,000,000 in Marshall aid. Holland has requested a five million dollar ase in the 1949 appropriation. Certainly we are ıterested in sending Marshall Plan aid to any na-that plans to carry out further acts of imperial-aggression. Recognizing Holland's promise to set up a United States of Indonesia, we have pro-d in good faith in assisting this nation in its ap-t work for democracy. We cannot excuse last week's sneak attack, however, and hope that the situation will be promptly remedied by the guilty aggressors.

Costly Scandal

The "you chase me-I'll chase you" competition between the Committee on Un-American Activities and the Federal Grand Jury regarding the current spy scare, boomeranged in tragic fashion last week when Laurence Duggan fell to his death from his thirteenth story office window in New York City. The charges and counter-charges have been so violent that at this writing nobody is sure of (1) whether or not Duggan was actually engaged in espionage, and (2) whether he committed suicide, fell accidently, or was pushed from his office window.

The entire Duggan affair is covered with so much that is questionable that the average citizen is left wondering about the security of justice. It is costly when a man loses his life whether guilty or not. It is a horrifying cost to lose a life before that individual has been given a chance to defend himself against gossip-mongers. Our system of American democracy has always stood for a fair trial: the accuser as well as the accused has his day in court.

The newspaper headline tactics of the Committee on Un-American Activities have defied our American tradition of civil liberty. Innocent men and women have been defamed, — it may be that evidence from the Duggan investigation may prove that a man's life has been taken by legalized gossip!

No thinking person would doubt that there should be constant vigilance against espionage, and honest prosecution of persons engaged in activities which would seek to overthrow our government; but thinking people are also alarmed when they see definite espionage against their civil liberties. There is no patriotic or legal defense for the current feud between the Committee on Un-American Activities and the Justice Department. The Justice Department has trained professional people on its staff to do investigating and we believe that it is consistent with American policy that this should be the one and only agency charged with that responsibility. The Committee on Un-American Activities, on the other hand, has depended upon sensational newspaper headlines and smear tactics to perpetuate its existence as a regular committee of Congress. We do not believe that this important work can be done objectively and thoroughly by a political committee.

Christianity: A World Language

DAVID WESLEY SOPER

AN INTERVIEW WITH W. A. VISSER 'T HOOFT

It was one thing to go to Geneva, home of the World Council of Churches; it was another to find W. A. Visser 'T Hooft, its general secretary. I had not been able to ascertain in advance the hour of my arrival, and it had not been possible therefore to make an appointment. Visser 'T Hooft's thoughtful secretary, in the city made famous by John Calvin, phoned the World Council Executive at the Chateau de Bossey, Celigny, Switzerland, and arranged a luncheon interview. After a few kodachromes of Geneva's glories, I was on my way again.

The Ecumenical Institute at Celigny was part of the educational work of the World Council. Immensely to my surprise and pleasure, Hendrik Kraemer of the University of Leyden in Holland, along with Christian leaders from the ends of the earth, was in attendance. When I read his book, "The Christian Message In A Non-Christian World," several years ago, during the preparation of my doctoral dissertation, I never expected to see the beloved author in the flesh. He was kind enough to sit at my right at luncheon, while Visser 'T Hooft on my left considered my questions.

At the luncheon table, with ecumenical leaders from the United States and Europe as well as from India and China and many another land, questions, answers, and courses were intermingled. Call it a gastronomic interview, if you like, but the custom of utilizing mealtime for partaking of the bread of the spirit is not a new one.

The World Council was not primarily interested in statistics, said Visser 'T Hooft, for the best statistics were fully as misleading as informing. One hundred and forty-seven Christian denominations were enrolled as members from forty-two countries. No attempt had been made to estimate the number of church members thus represented.

The World Council did not regard itself in any sense an end, but simply a means for promoting the consciousness of basic unity among all denominations "committed to faith in Christ as God and Savior." These groups, in the sharing of this defining Faith, were one. The World Council expressed this unity objectively, and around it provided fellowship in faith and practice. A common missionary enterprise was under consideration.

Certain geographical areas were not represented. The Russian Orthodox Church had so far not entered the fellowship, though great hope existed that it would do so. Unitarian societies, for obvious reasons, had not applied for membership. The Czechoslovakian Church, born with the state itself at the end of World War I, and in thoroughgoing revolt against its former Roman Catholic domination, had expressed no interest. One of the last denominations to unite with the World Council had been the Armenian Nestorian Church of the Middle East.

I asked W. A. Visser 'T Hooft's opinion of E. Stanley Jones' idea — a United Church of America. A Federal Union was proposed in which each denomination would retain its identity in administration and ideology. Visser 'T Hooft saw no real advance in Jones' suggestion over the Federal Council of Churches of Christ in America. Basic in the World Council, he strongly affirmed, was the principle that unity of organization, not based on unity of faith, only hindered real unity. A deep consciousness of oneness in Christ, not mere external uniformity, was the objective of the World Council. If real unity existed around Christ's Kingship, despite secondary differences, in due time unity of organization might come into being. The patient, unharried process could not be reversed. Physical unity could not precede unity of mind and spirit. External uniformity, without spiritual community, was a fundamental defect in modern Protestantism.

Had the World Council defined its position, I enquired, concerning the third Person in Christianity's classical Trinity? W. A. Visser 'T Hooft explained that the doctrine of the Holy Spirit had been widely discussed, in particular at the sessions seeking to define the Christian idea of the church. However, the specific requirement of faith in the Holy Spirit had not been included in the World Council's statements. No requirement had been included concerning faith in God the Father, not because the World Council was an organization of atheists, but because the definitive Trinitarian doctrine was the Deity of Christ. Faith in the Holy Spirit as the Giver of Divine Life to Church and Christian was subsumed by all who believed "in Christ as God and Savior." Member denominations did in fact believe in the Personality of the Holy Spirit and in their dependence upon Him. The common desire had been to stress simplicity rather than complexity in printed statements of belief. The formula had been focused upon the Christian view of Christ because few men had ever believed in the Deity of Christ who were not Trinitarians. All the doctrines were included in the one.

It was clear what the World Council regarded as "the essentials." What exactly, I asked, would be regarded as "the non-essentials?" Visser 'T Hooft replied that uniformity would never be sought on matters of church order — for example, on the proper number of genuflections as one approached the altar. Some ideas of church government, however, were of more than passing importance — for example that authority be given only to mature Christians. Similarly, since the World Council was in no sense Fundamentalist (Fundamentalism being largely of American origin), there would be no required unity of view concerning the precise manner of Biblical inspiration. Following the lead of Karl Barth and others a great new awakening had taken place among Evangelicals. The necessity of "getting at" the Bible's essential message, and recognizing that message as God's word to man, had been re-emphasized. This conviction had nothing in common with Fundamentalism's familiar literalism; the World Council welcomed higher criticism's ground-clearing op-

ions. The idea was a patient penetration to the actual ical message, the word of God speaking through the e to men spiritually alert.

his apparently new emphasis in Protestantism, as-ed Visser 'T Hooft, was, after all, but a renewal of the ormation idea, that the Bible was not the word of man, e lightly regarded, but the Word of God.

The Bible, in my view, is like these lofty peaks, rising of lake and plain to immeasurable heights, that I be-l on every side as I write these words, journeying from sanne to Montana-sur-Sierre in the Swiss Alps. A n who has never seen the great hills must regard the e hills of our transient life as large; a man who has er seen a giant must look upon all pygmies as giants. e little hills of France, so far behind, are like the words nen. The Great Word has been spoken. It is our hu-n part to pray for spiritual discernment, to hear the ine message, and to obey with the love and beauty of glory of God. The atomic bomb is a great and terrible d of man, the strutting pygmy, but I doubt if these Al-e Hills will be greatly moved by atomic might. The d of God will survive the little broken words, and the at sententious, explosive words of man. Alexander, ghis Khan, Napoleon, and Hitler were terrors for an r, but are gone.)

he main step toward the resurrection of Evangelical testantism, asserted Visser 'T Hooft, was the redis-ery of its original principle. For some generations Prot-ntism, faithless to its classical heritage, had wandered after strange gods called solipsism and anarchy. Crea- Protestantism was, from the beginning, a revolt from piritualized Roman Catholicism to the word of God. dern Protestantism was without life-giving power be-se it had become more deeply de-spiritualized than ne ever was. With the rediscovery of the word of God, testantism would return to health and vigor. Only n the Rock of His Word could Christ re-build His rch. There was no other way to a living relation with Holy Spirit, to "a live theology," to an effective mis-ary advance, or to a relevant assault against social in-ice.

he shallow social gospel of the last feeble generations Protestantism, Visser 'T Hooft continued, had recog-ed no source of ultimate power and no voice of God manding it to translate noble ideas into action. Lib-ism had no voice of God, no sense of ultimate com-nd, no faith in final victory. It had no heart for the l of social action which would not accept defeat. The logy of Revelation did not *allow* a man to be socially onsible; it *required* in him a social conscience, and ld never let him rest with problems half solved. It moned him to an all-out mobilization of the human for the solution of human problems. It offered him comfortable compromise.

t this point I quoted Toynbee's declaration that Marx-had borrowed ecumenicity and humanitarianism from istianity, without acknowledging the source, but had out the one thing needful to make these noble ideas work — a Divine Will requiring them, and a Divine Love quickening the human spirit into life.

Barth and Brunner were, at one and the same time, enemies of Marxian materialism, and friends of Socialism. They sought, said Visser 'T Hooft, to translate political into economic democracy, and rested the whole enterprise on the word of God. Visser 'T Hooft confessed himself a Socialist in the same sense, and pointed to Hendrik Kraemer on my right as one of the moving spirits in Dutch Socialism, one of the founders of Holland's Labor Party. All men of like faith were unalterably opposed to totalitarian bureaucracy. Justice in society had to be constructed upon a community conscience, at the opposite extreme from coercive collectivism.

Methodist Hospitals And Homes

The investment of Methodism in hospitals and homes affiliated with the national Board of Hospitals and Homes is equivalent to $22 per day for every day from the birth of Christ to the present.

One patient enters a Methodist hospital for treatment or for bed care every 30 seconds.

The Board of Hospitals and Homes, 740 Rush Street, Chicago, maintains a personnel department to aid young persons and older ones in securing positions in Methodist hospitals and homes.

Methodism's first hospital in America was the Methodist Hospital, Brooklyn, New York, established in1881. It has been in continuous operation since then and now has 542 beds.

In ten years Methodist homes for the aged have given 30,000 guest years of care. A guest year is the care given one person for one year.

Apartments within a large building and cottages on the campus of a home for the aged are the newest types of care for aged people provided in Methodist institutions.

A free leaflet on the work of the local church committee on hospitals and homes may be secured by writing to the Board of Hospitals and Homes, 740 Rush Street, Chicago 11, Ill.

The Golden Cross Society is authorized by the General Conference for the purpose of securing funds to aid Methodist hospitals and homes. The society is organized and operating in many annual conferences. For information write to the Board of Hospitals and Homes, 740 Rush Street, Chicago 11, Ill.

Mercy Memorial Home-Hospital, New Orleans, and Texas Mission Training School, San Antonio, are Methodism's two institutions for the care and rehabilitation of unwed mothers.

In 1947 the free and part-pay services rendered by hospitals and homes affiliated with the national board equalled the interest on a trust fund of 100 million dollars.

The breakdown in American family life is the major cause for children receiving care in Methodist homes for children. The percentage of children who are full orphans is small.

PERSONS

With the consent of Bishop A. Frank Smith of the Houston Area, Bishop John Wesley Lord is receiving the Rev. Fred R. Edgar into the New England Southern Conference from the Texas Conference as of Jan. 1, 1949. On that same date, the Rev. Mr. Edgar is being appointed by Bishop Lord to the South Methodist Church of Manchester, Conn., succeeding the Rev. W. Ralph Ward, Jr., who was recently transferred to the Pittsburgh Conference and is now pastor at Mount Lebanon, Pa. The new pastor at South Church, Manchester, is a former army chaplain who is at present serving as an assistant to the Rev. Dr. Ralph W. Sockman on the staff of Christ Church, Methodist, New York City. He is married and has one child, twenty months old.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the period Monday, Jan. 3rd, through Friday, Jan. 14th, at 8:10 a. m.

Jan. 3 — Dr. Wesley G. Huber, ex. secy., Evan. Ass'n of New England.

Jan. 4 — The Rev. Frederic Groetsema, Congregational Church, Newton Highlands.

Jan. 5 — Miss Eugenia Helms, director of education of Morgan Memorial.

Jan. 6 — Dr. M. H. Lichliter, for 18 years minister of the First Cong'l Church, Columbus, Ohio.

Jan. 7 — The Rev. Norman J. Raison, First Methodist Church, Dorchester.

Jan. 10 — The Rev. Paul W. Brauer, First Lutheran Church, Boston.

Jan. 11 — The Rev. Henry E. Helms, Church of All Nations, Morgan Memorial.

Jan. 12 — The Rev. Charles S. Udy, of Boston.

Jan. 13 — The Rev. Norman D. Goehring, rector, St. Michael's Church, Milton.

Jan. 14 — The Rev. Charles W. Fisher, director of public relations of Morgan Memorial.

One of New England's outstanding Methodists was honored last week by Mrs. Induk Pahk, Korean representative at U. N., when she presented to Mrs. Howard M. LeSourd of Newton, Mass, a hand-carved jade decoration for "having done the most for friendly relations between American and Korean women." The decoration was presented to Mrs. LeSourd by Mrs. Pahk at Boston's Professional Women's Club Christmas luncheon.

John Harold Olds, infant son of the Rev. and Mrs. John Olds, of Somerville, Mass. returned home in time for Christmas after thirty-two days of serious illness in a hospital. Bishop Lewis O. Hartman baptised John at the last session of the New England Conference.

Social Union Speaker

Dr. Charles W. Gilkey, retired Dean of Chicago University Chapel, and currently teacher of homiletics at Andover-Newton Theological Seminary, will be the speaker at the Boston Methodist Social Union at Copley Methodist Church in Boston on Monday, January 17th. The dinner will be served at 6:30 p. m. and reservations must be made at once with the secretary, Mr. Norwood A. Miller, 91 Lincoln St., Melrose, Mass.

Miss Edith Jordon, executive secretary of the Board of Education in the New England Conference, underwent an operation at Palmer Memorial, Deaconess Hospital, Boston, on Monday, Dec. 20th. She is reported to be resting comfortably.

Rome (RNS) — The Most Rev. Pietro Doimo Munzani, Archbishop of Zara, former Italian possession on the west coast of Yugoslavia, has been removed from his see by Pope Pius XII, Vatican authorities announced. The Pope's action was taken on the ground that Communist-control of the archbishop's see has made it "impossible for him to exercise his jurisdiction." Archbishop Munzani, who fled from Zara some months ago and now resides in Rome, was meanwhile named Titular Archbishop of Tiana.

Training in the effective use of the radio for the Christian message will be provided for church leaders, clerical and lay, of all denominations at the second Pennsylvania Religious Radio Workshop, to be sponsored by the Joint Committee on Radio of the Pennsylvania Council of Churches and the Pennsylvania State Council of Christian Education. The workshop will be held in the First Presbyterian Church, Williamsport, Feb. 14-18, with attendance limited to 50. Ministers, laymen and laywomen from all sections of the state who have responsibility for radio programs in local churches or for interdenominational organizations are invited to attend.

The New England Conference will hold its annual session on May 18-22 at Wesley Church, Worcester, Mass. according to an announcement made last week by Bishop John Wesley Lord.

The Rev. and Mrs. J. Kirkwood Craig of St. James Methodist Church, Manchester, N. H., have been granted a leave of absense for two months beginning January 24th when they will go to Florida. The Rev. Mr. Craig recently recovered from a two-week's illness.

Gifts For The Taylors

On Monday, December 20th, at Saint Paul's Church, Lowell, Mass., the Worcester District Methodist Ministers' Association honored their retiring district superintendent and his wife, the Rev. and Mrs. Francis D. Taylor. Dr. Taylor was given a two-drawer filing cabinet and a desk lamp by the ministers. The Rev. O. W. Lorimer Sargeant made the presentation. Mrs. Taylor was given a silver covered vegetable dish. The presentation was made by Mrs. Charles Jeffras.

The devotional program was in charge of the host pastor, the Rev. Charles W. Jeffras, assisted by the Methodist ministers of Lowell. A dramatic presentation of two Christmas stories was given by Mrs. O. W. Lorimer Sargeant. The luncheon was served by the ladies of Saint Paul's Church.

To Be Married In June

The Rev. and Mrs. Eugene McKinley Pierce, of New York City, announce the engagement of their daughter, Miss Gene Mossman Pierce, to Dr. Horace Shepard Blood, son of Dr. and Mrs. Robert O. Blood, of Concord, New Hampshire. A June wedding is planned.

Miss Pierce's father is associate minister to Dr. Norman Vincent Peale of the Marble Collegiate Church, Fifth Avenue, New York City, and her mother is director of Aloha Manor, camp for families in Fairlee, Vermont. She is the granddaughter of Mrs. Edward Leeds Gulick, founder of the Aloha Camps in Fairlee, Vermont. Miss Pierce is a graduate of Ohio Wesleyan University and after teaching two years at Tenacre School, Dana Hall, Wellesley, Mass., is now a graduate student at Teachers College, Columbia University.

Dr. Blood is a graduate of Dartmouth College, '44, and New York University, College of Medicine, '47. His internship last year was at the Mary Hitchcock Hospital, Hanover, New Hampshire, and he is now resident surgeon at the Manhattan Eye, Ear, and Throat Hospital, New York City. Dr. Blood is the son of Dr. Robert O. Blood, former Governor of New Hampshire, 1941 to 1945.

tockings Sent erman Children

NASHVILLE, Tenn. — Off-the-record Christ-as giving has resulted in 102 German chil-en being sent a pair of stockings each.

The stockings were sent by staff members d office secretaries of the Division of the ocal Church, General Board of Education to Czechoslovakian refugee who is teaching nglish to German children in the American one.

"We hear that packages come from Amer-a," the teacher, a woman, wrote to Amer-an friends, "but nothing has come to this llage."

The folks of the Local Church Division e hoping that the stockings reach their stination so that the people in the German llage can say, "We received a package om America."

The teacher to whom the package was sent o teaches children in a German Methodist nday school.

rominent Methodist Retires

CHICAGO — Retirement of George I. Mc-llen, prominent Methodist leader of Rich-ond, Virginia, has been announced here by e Board of Hospitals and Homes of The ethodist Church. Because of failing health, r. McAllen has found it necessary to resign superintendent of the Virginia Conference phanage in Richmond and as president of e National Association of Methodist Hos-als and Homes.

He is succeeded as president of the associa-n by the vice-president, the Rev. O. J. rder, superintendent of Missouri Method-Hospital, St. Joseph, Mo. Mr. McAllen l been named president at the association's nual convention in Cincinnati, Ohio, last ruary.

Affectionately known throughout Method-circles as "Daddy Mac," Mr. McAllen has en many years of effective service to the dership of the Virginia institution and to thodist work in general. He expects to nd the winter in Florida.

ans For Summer

949 — Year of Decision will be the theme the fifth annual six-week summer session the Position of the United States in World airs held by The American University in shington, D. C., from June 13 to July 23, 9, Dean Pitman B. Potter of the graduate sion has announced. Dr. Walter E. Myer, ctor of Civic Education Service, is co-rman of the advisory committee of the on, along with President Paul F. Doug- of The American University. Other nbers of the committee are Dr. Howard Anderson, chief, Instructional Problems ion, Division of Secondary Education, ted States Office of Education; Dr. A. J. Brumbaugh, vice-president of the American Council on Education; Dr. Merrill F. Hartshorn, executive secretary of the National Council for the Social Studies of the National Education Association; Dr. Paul E. Elicker, executive secretary of the National Association of Secondary School Principals of the National Education Association; Dr. Amos Taylor, director of the Department of Economics and Social Affairs of the Pan American Union; and Dr. Howard S. Piquet, senior specialist in international economics, Legislative Reference Service, Library of Congress. Dr. Samuel E. Burr, Jr., of the Department of Education of the College of Arts and Sciences will act as director of the institute.

Mornings in air-conditioned Hurst Hall are devoted to systematic lectures, afternoons to workshops in the social studies directed by Dr. Hartshorn, evenings to cultural events in the capital, and week-ends to visits to the shrines of the nation. A visit to the United Nations at Lake Success is included in the summer curriculum.

Residence is provided for all persons enrolled in this session in Mary Graydon Hall located on the cool wooded hilltop campus of The American University in the northwest heights of Washington above the Potomac River.

Detailed information may be obtained from the director, at 208 Hurst Hall, The American University, Washington 16, D. C.

World Service Receipts On Apportionment

The first column of figures lists amounts paid from June 1, 1947 to Nov. 30, 1947; the second column, from June 1, 1948 to Nov. 30, 1948. The third column lists the annual apportionments for the quadrennium, 1948-1952.

WHOLE CHURCH	2,397,147.16	2,469,104.15	7,903,379.00
NORTHEASTERN JURISDICTION	661,698.36	737,336.61	2,442,014.00
BOSTON AREA	53,023.14	49,770.41	200,711.00
Maine	6,909.28	7,062.75	25,601.00
New England	26,105.04	27,056.37	91,640.00
New England Southern	15,124.43	11,758.29	64,291.00
New Hampshire	4,884.39	3,893.00	19,179.00
NEW YORK AREA	102,783.37	111,054.82	467,262.00
Newark	38,465.60	40,963.49	143,604.00
New York	6,120.19	2,661.62	65,575.00
New York East	31,793.84	38,161.27	160,307.00
Troy	26,403.74	29,268.44	97,776.00
PHILADELPHIA AREA	145,946.98	131,868.48	461,141.00
New Jersey	56,226.34	58,383.96	151,808.00
Philadelphia	48,772.64	43,770.04	169,493.00
Wyoming	40,948.00	29,714.48	139,840.00
PITTSBURGH AREA	154,914.86	172,104.13	476,834.00
Erie	48,446.34	56,305.18	149,579.00
Pittsburgh	69,213.82	67,369.84	196,228.00
West Virginia	37,254.70	48,429.11	131,027.00
SYRACUSE AREA	62,312.11	81,947.01	309,480.00
Central New York	24,091.03	36,215.97	127,680.00
Genesee	24,869.38	27,496.07	132,131.00
Northern New York	13,351.70	18,234.97	49,669.00
WASHINGTON AREA	142,717.90	190,591.76	526,586.00
Baltimore	50,768.75	91,513.53	267,103.00
Central Pennsylvania	67,154.15	70,936.23	180,524.00
Peninsula	24,745.00	28,142.00	76,573.00
Puerto Rico Mission	50.00		2,386.00

Two Churches Send Funds

The Methodist Church has appropriated $500,000 to the proposed Christian University in Japan. Of the total, $350,000 comes from the reconstruction funds of the Division of Foreign Missions of The Methodist Church, and $150,000 from the same source through the Women's Division of Christian Service.

These funds represent the conviction of the Methodists that in the reconstruction of the Christian movement in postwar Japan, nothing is more essential than the provision of graduate study under Christian auspices.

The United Church of Canada also has sent in an initial appropriation of $500 toward its share in the foundation.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Jan. 9.

SOURCES OF OUR KNOWLEDGE OF JESUS.

LUKE I: 1-4; JOHN 20:30, 31; 21:25.

The Gospel of Eyewitnesses

The sources of our knowledge of Jesus are the four Gospels Matthew, Mark, Luke, and John. Others wrote about Jesus and their record became part of the New Testament, but the gospel narratives furnish us with the most complete record of the life and teachings of Jesus. We read them and find knowledge and guidance sufficient for Christian living.

It was Luke who set down the testimony of the eyewitnesses who saw the events described by him happen. They were "ministers of the word" and "eyewitnesses from the beginning."

All of this material has been added up and called "the oral tradition" by the early gospel writers. It was the kind of spoken word which we call tradition and folk tales and stories of men and women who lived among us without being "written up" or having a record of their lives made by some one who set down in writing the dates and sayings and descriptions of things that happened.

There is no need to wonder at this process for it furnishes the raw material of history. From diaries, letters, family history and the witness of events as they happened, historians get their data. It must be kept in mind that Jesus was well along in his life before any of his disciples began to think that he was in any way above and beyond the average Galilean peasant.

Why Were the Gospels Written?

It would have been a great gift to all succeeding generations if some scribe could have written an orderly and complete life of Jesus as it was lived from day to day. There is a man in this country whose words are so important and ideas so sound that the organization for which he works has a secretary go with him to meetings and conferences in which he takes part and write down what he says. This will preserve some very important things for others who work in his field, but unfortunately no such record of the life of Jesus was made while he was alive. Another great man of God who has lived a long and great Christian life refuses to write his own biography or have his life written. His comment is, that few if anybody would read about him. It is possible that Jesus knew enough about life to know that people have a way of remembering the most essential things about friends and neighbors and even important folks to furnish a mass of good biographical material for anyone who writes a biography.

There were some very good reasons why the gospel was written down. The first reason the gospel of Luke was written was to put the testimony of eyewitneesses into written form so that they could be preserved.

The second reason why the gospels were written was to interpret the life of Jesus and make clear his words and deeds. The writers of the early life of Jesus were more than recorders or secretaries. They wanted to give their readers the standard interpretation of the gospel. Luke made it clear that he wanted to "set forth in order a declaration of those things which are most surely believed among us." He wanted to get the main points down in writing before others came along and corrupted and confused the teachings of Jesus as well as the facts of his life.

The third reason for writing the gospels is stated best by John in these words: "That believing ye might have life through his name." This adequately sets forth the main reason for writing the gospels.

Adding to the Source Materials

The first Christians set the patterns of Christian faith and works. The New Testament bears the early Christian thought about God as Jesus revealed it by word and deed.

This early record bears the certain influences of the men and women around Jesus. They put their own interpretation on the life and teachings of Jesus. When they wrote things down Jesus was not there in the flesh to say: "You have not gotten the meaning clearly in mind." Jesus did not proofread the biographies that were written by disciples years after he lived.

It is necessary for everyone who aims to be a Christian to read the Gospels and everything the New Testament contains about Jesus. This is our best source material. Unless we have done this or are willing to do so, we are uninformed Christians. We have no real data upon which to base our understanding of Jesus. No amount of "oral tradition" which others bring us as the truth and as the orthodox scripture can be a substitute for the first hand knowledge about Jesus that the early disciples got into the New Testament.

We are indebted to many Christian people for an understanding of Jesus and the gospel of Jesus Christ. The obscure and humble folk who without setting up a pulpit or hiring a hall go about the business of living the Christian life are the best biographers of Jesus now writing. They have the authority of life instead of the authority of some musty document which has been thumbed and worn threadbare by scholars. Not all of the secrets of God have been revealed to men who can understand punctuation and grammar and good written forms.

There is a gospel written about Jesus who became flesh and dwelt among us. It is in the New Testament and can be read by anyone. There is another gospel of living people who have written the words of Jesus on the fleshy tablets of the heart and have lived the words of Jesus. This may be called the living Gospel of Jesus and it is the source of the richest materials of Christianity.

The United Nations Acts On Human Rights

O. FREDERICK NOLDE

Universal Declaration Of Human Rights

or the first time in history, governments representing greater part of the world's population have reached eement on the broad definition of human rights and damental freedoms. The United Nations, in its third ion at Paris, formally adopted a Universal Declaration Human Rights, by a vote of 48 in favor, none against, 8 abstaining.

'he preamble of the declaration begins with an asser- that "recognition of the inherent dignity and of the al and inalienable rights of all members of the human ily is the foundation of freedom, justice and peace in world." In its conclusion and operating act, it states, ow, therefore, the General Assembly proclaims this claration of Human Rights as a common standard of ievement for all peoples and all nations, to the end that ry individual and every organ of society, keeping this laration constantly in mind, shall strive by teaching and cation to promote respect for these rights and freedoms by progressive measures, national and international, ecure their universal and effective recognition and ob- vance, both among the peoples of member states them- es and among the peoples of territories under their sdiction."

'he body of the declaration contains 30 articles. These er a wide range of human relationships. They include personal, political, and legal rights which have won gressive recognition over the last few centuries. The ument takes on a contemporaneous color in its more ple provisions for social and economic freedom. While tection of personal liberty from inroads by state and ety is especially stressed, man is not viewed as an iso- d being, but rather in terms of his place in social ex- ence.

'he churches of various countries were instrumental in ring strengthened provisions for human rights in the ted Nations Charter. Thereafter, acting separately ugh their national commissions or co-operatively ugh the Commission of the Churches on International irs, they have steadily pressed for sound international n to define man's rights and freedoms and to pro- e observance of them.

Basis Of Human Rights

he declaration reflects a Christian view of man in so- but does not explicitly define that view. It recognizes, e preamble that man has inalienable rights and there- it implicitly rejects the view that the state has the er to grant or to deny man's rights. Article 1 claims "all human beings are born free and equal in dignity rights. They are endowed with reason and con- ce. . . ."

no point in the declaration is direct reference made to as Creator or as the Divine Origin of the rights which defined. This omission may seem strange to some stians and may even give rise to serious criticism. However, it should be noted that the United Nations represents the world of nations and, in face of widely differing beliefs and political principles, mention of the name of God might have been a hypocritical or meaningless formality. Even though the majority of delegates would probably have found such a reference personally acceptable, they were reluctant as a matter of fairness to impose their view on those who believed otherwise. Moreover, Christians should remember that it is the distinct task of the churches to bring men to faith and to a profession of that faith. They cannot expect the United Nations to accomplish by legal fiat that which must be the expression of a prevailing conviction.

The declaration is intended to affirm that man has the right to believe as he sees fit, not to declare what man should believe. Recognition of God as the origin of man and of his rights can more honestly appear in world political documents only when the churches have more nearly fulfilled their mission of world evangelization. In interpreting the declaration, the Christian has an obligation to contend that such rights as man claims in society derive from the Christian view of man's nature and destiny, by virtue of his creation, redemption, and calling.

Religious Freedom

Freedom of religion is inseparably tied up with virtually all other human rights. Man is free to live by conscience only when related rights and freedoms are respected. To understand the direct meaning which the declaration has for religious liberty, one must take into account particularly the articles on non-discrimination, family, education, culture, opinion and expression, assembly and association, equality before the law, and freedom from the retroactive operation of law.

Article 18 which deals specifically with freedom of thought, conscience and religion, can have far-reaching significance. It reads:

> "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or beliefs in teaching, practice, worship and observance."

In general terms, this article sets forth those provisions which, in the judgment of many Christian leaders throughout the world, are essential to the exercise of religious liberty. In that it includes reference to freedom of thought and conscience and freedom to change one's religion *or* belief, it recognizes a principle which will allow peaceful competition of differing convictions and ideologies. In an ever-shrinking world, the impact of one system of thought upon another makes the application of this principle an imperative requisite for world peace and order. A concept of freedom of thought and religion has thus been introduced for international acceptance which goes far be-

yond the provisions hitherto made in national constitutions.

Short as it is, the article was a long time in the making. Preliminary study extended over a few years and involved consultation with church leaders in many parts of the world. The draft that had been prepared encountered a severe test in the deliberations of Paris. In committee debate, representatives of the Moslem world strenuously opposed inclusion of specific reference to freedom to change one's religion or belief. The USSR, in contending that freedom of thought and freedom to perform religious services must be in accordance with the laws of the country concerned, would have subjected both the definition and the practice of religious freedom to rigid state control. Many Latin American countries initially favored a far more limited statement.

Prospective support for these different points of view revealed opposition blocs which might operate separately or in various combinations. Since both the World Council of Churches and the International Missionary Council had recently taken formal action in adopting a Declaration on Religious Liberty, it was possible for the C.C.I.A. to confront the United Nations delegates with the imperative need to resist these amendments and to sustain the text of Article 18 as it had been previously drafted.

By approval of the Socal and Humanitarian Committee, the declaration was submitted for final action to a plenary session of the General Assembly. Full significance of the debate at this point must await detailed study. However, even a preliminary appraisal brings to light two highly significant matters. The delegate of Pakistan, speaking from the standpoint of Islam and quoting from the Koran, "unhesitatingly and unequivocably" supported the full text of the Article on religious freedom, stressing the right to change one's religion. This revolutionary statement, although not endorsed by the delegate of Egypt, can have vital bearing on the missionary movement. The comments of delegates from U.S.S.R. and related countries, while stressing specific criticisms which prevented their governments from accepting the declaration, made it evident that the concept of human rights which is based upon a materialistic view is radically different from that which accepts a spiritual foundation of life and society. Such differences cannot be ignored in interpreting the contemporary world situation.

Significance Of The Declaration

Many other views expressed in the final debate have bearing on the life and work of the churches. Consideration of them is here impossible. Sufficient to state that, when the declaration was finally adopted, it sustained the article on religious freedom in the form which many church leaders had regarded as adequate.

Careful analysis will reveal that the declaration, while including a few provisions which could better have been omitted, is predominantly satisfactory. When it is remembered that fifty-eight governments participated in the final stages of drafting and that agreement had to be reached not only on substance, but on every phase, word, and even punctuation mark — ultimately in five languages — such defects as will become apparent find ready explanation.

The achievement of this wide agreement on human rights can offer mankind encouragement at a time when tensions still seriously divide the nations. It will not in itself solve problems but may have vital bearing on their interpretation and solution.

While the declaration has in itself no power to bind governments to compliance with its provisions, its adoption can have certain very practical consequences.

(1) The declaration has been recognized by the United Nations as a first step toward a legally binding covenant for which many states have already pledged their support. Both the World Council of Churches and the International Missionary Council have, by formal resolution, declared that this next step is necessary. Accordingly, the churches will continue their representation when the Human Rights Commission proceeds with the drafting of the covenant at its fourth session in the spring of 1949.

(2) Meanwhile, the world has at hand a standard for the broad definition of those human rights on which a large majority of the nations have agreed. To be sure, this agreement will encounter differing national interpretations and its terms may be violated at many points. Nevertheless, it represents a statement of world opinion and carries a moral weight that cannot be ignored. The United Nations has called upon governments and non-governmental bodies to educate their people as to the meaning and use of the declaration. The churches can play an important part in this process by introducing the declaration for study, as may be appropriate, in their schools and organizations.

(3) Nations which are disposed to improve their conduct in the matter of basic human rights will be able to make use of this document both for legislation and for court interpretations. Christians should assume responsibility to encourage such applications and, even more, make every effort to bring practice in their own communities into compliance with the provisions of the declaration.

(4) The declaration will provide material argument on the side of freedom in the relations among nations generally and in their attempted solution of controversial situations. Political leaders increasingly recognize that the issues of human rights underlie and penetrate virtually every political problem which the world today faces. The more precise definitions of human rights now accepted will aid Christians in interpreting the situations on which decision is needed and will provide a standard or yard-stick for measuring their individual conduct as well as that of governments.

Convention On Genocide

The United Nations General Assembly has also formally adopted a Convention on Prevention and Punishment of the Crime of Genocide. This action follows a declaration by the assembly in 1946 that genocide is a crime under international law, contrary to the spirit and aims of the United Nations and condemned by the civilized world. It climaxes an intensive effort to draft an acceptable treaty and is in large measure a response to strongly organized public opinion. It can have significance not only in the

eeks protection for groups of people but also in that it further step toward recognizing the observance of hu- n rights as a matter of international responsibility.

'he convention states that genocide means any of the owing acts committed with intent to destroy, in whole in part, a national, ethnical, racial or religious group, such: killing members of the group; causing serious lily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; and forcibly transferring children of the group to another group. Persons committing genocide — or guilty of conspiracy, incitement or attempt to commit genocide — shall be punished, whether they are constitutionally responsible rulers, public officials or private individuals.

Noblesse Oblige

HENRY H. CRANE

t is with organizations as with individuals: some are less, others are law-abiding, and still others are law-passing.

'he lawless are the criminal, the unscrupulous, the cor- t. They cause much worry and woe.

'he law-abiding are the conventional, the respectable, proper. They discreetly keep the law — and, not in- quently, everything else they can legally get their hands

'he law-surpassing are true nobility, the authentic aris- racy, the genuinely great. They live primarily in the lm of unenforcible obligation. They do what they do, because of any legal compulsion, but because of the ral impulsion of their own highly developed sense of onsibility.

Ve have heard much of corporations without a soul, npanies without a conscience. But there are organiza- ns, business organizations, that have a heart as well as ead; organizations that are not lawless, nor are they rely law-abiding; they are law-surpassing. For instance: 'he Cunard White Star Steamship Company recently nonstrated its sense of "noblesse oblige" in such royal nner that it merits regal recognition. It certainly will eive the award of abiding appreciation from many of who were immediately benefitted!

Because of the recent longshoremen's strike in the U.S. the "Queen Elizabeth" was compelled to postpone the e of its sailing from Southampton to New York. As- ning that it could dock at the alternative port of Hali- , Nova Scotia, without undue difficulty or delay, word sent out that embarkation would take place on No- nber 19th, instead of the scheduled 17th.

Vhen the passengers were comfortably aboad, and the was ready to sail, some of the crew persuaded others to keep faith with the American workers they should a sympathy strike, and thus prevent the ship's de- ure until the controverted issue in America was set- . This was done.

espite the fact that the company is contractually re- ed of responsibility in the event of delay due to strikes, s, etc., the passengers were promptly made to feel wel- e to remain on boad as guests. We were sumptuously lodged and entertained — and entirely gratuitously. ut this could not go on indefinitely. After five days passed, therefore, and there was still scant indication the strike would end soon, it was decided on Wednesday that we should all disembark the following Friday or Saturday.

There were some passengers to whom this decision brought consternation because of financial restriction, visa expirations, lack of hotel accommodations. Instead of asserting that these matters were within the scope of its legal responsibility, the company immediately gave assurance that all such exigencies would be adequately met.

On Thursday morning came the good news that the strike in the States was settled. There was great jubliation. The uncertainty was over. We were to remain aboard. We would sail the following Sunday morning. Appropriately enough, according to the American calendar, this was Thanksgiving Day.

Three days more of gratuitous luxurious living — all at the expense of the company. Some seemed to take it quite for granted, as though it were their due. Others felt an increasing sense of indebtedness, more moral than monetary perhaps, and were decently anxious to make some compensation. The stewards and stewardesses knew well the difference between the two types.

But Sunday scarcely dawned at all. It was all but drowned in an impenetrable fog. The following Monday and Tuesday were likewise drenched with this day-time darkness. There was no chance of sailing. So we stayed on and on, eating, drinking and making query as to when we might possibly depart. Then came Wednesday, December 1st, with a clearing breeze and a brightening sun. The spell was broken. We sailed at 10:15 that morning.

Twelve days of delay through no slightest fault of the company, and yet they spared no expense nor effort to furnish us with every comfort, convenience and care — and all utterly gratuitously! Why did they do it?

"Well, don't get sentimental about it," sneers the cynic. "It's just smart business, that's all. Or what they call 'enlightened self-interest,' if you like. Never you fear, they'll cash in properly enough on all this big-hearted, generous gesture. It's good-will they're paying for, mind you; and they're making a good deal out of it, too. They couldn't have devised a better advertising stunt, if you ask me. This story will go all 'round the world, if blokes like you keep spreading it. What are you, anyway, a special agent for the line?"

The answer is, I am — a self-appointed one, eager to spread the story — but with a different interpretation: *"Noblesse Oblige!"*

Madame Chiang Cited

Dr. Harris and Madame Chiang

WASHINGTON, D. C. — Madame Chiang Kai-shek worshipped at Foundry Methodist Church here on Dec. 12th, occupying the pew used by President Roosevelt and Prime Minister Churchill on Christmas Day 1941. Following the service she visited the chapel where her likeness in stained glass is part of one of the Four Freedoms Windows.

While taking preparatory classes Madame Chiang, in her childhood, lived in the home of the late Dr. W. N. Ainsworth, later a bishop. He was then president of Wesleyan College, Macon, Ga., where her older sisters were students.

The famous Soong family to which Madame Chiang belongs, are members of Allen Memorial Methodist Church of Shanghai. The Generalissimo was baptized by Bishop Z. T. Kaung, during his pastorate there.

Breaking precedent, Dr. Harris made special reference to the presence in his congregation of China's "first lady" in the following words:

"At Foundry, it is usually our custom to make no reference to national or world leaders who may be present at our services. We are here primarily not to talk about one another, but to talk to God and about God.

"Among our worshippers at this service we are privileged to have one of the most distinguished Methodists in the world. Seated in the pew made famous by the presence here of the late President Roosevelt and Prime Minister Churchill, on that crucial Christmas, of 1941, is the accomplished and gracious First Lady of China our gallant war ally, Madame Chiang Kai-shek.

"Burdened with the woes of her marvelous people she comes to the America so well known to her, where she is held in the highest esteem and admiration. Symbolizing the enduring bond between her country and ours, the flag of China is given a place of honor in our chancel today.

"We greet Madame Chiang Kai-shek with pride in the patient sacrifices of her nation and with the deepest sympathy in the present struggle which is rending that already torn and tortured land.

"The same sinister system which threatens China and is reaching out to control Asia is plotting the final overthrow of every nation of the people, by the people, for the people.

"We are remembering in this hour of crisis that during the dark days of the war, when China was offered advantageous terms if she forsook the western democracies, to her everlasting credit she steadfastly refused.

"In China, in Europe, in America, we must front coercive regimentation with a militant democracy purged of its betrayals and denials and which actually practices the sacredness of the individual, of whatever border or breed or birth. When we sought for a living leader who would embody in vision and service the freedoms for which the Allies contended, we chose the face and form of Madame Chiang Kai-shek in the pictured glass of one of our chapel windows. There, underneath her radiant likeness, are inscribed her own words: "A better world based on the universal principle of the four freedoms must come into being." And so she is always with us. We have received her permanently into the fellowship of the church in whose sanctuary she today worships with us. Her presence suggests the hymn which we sang at the World Communion Service in the chapel, just as the morning sun was touching into flaming loveliness her face in the window:

'In Christ there is no East or West,
In Him no North or South,
But one great fellowship of love,
Throughout the whole wide earth.' "

On A Wide Circuit

W. W. Reid

India's Year of Independence

The more than 400,000,000 people in the sub-continent of India — which we must now learn to know as the Dominion of India and the Dominion of Pakistan — have amazed their most hopeful friends by the social and political progress made in their little more than a year of independence from Great Britain. In fact, they have set a pace and accomplished a peaceful revolution the like of which has never before been demonstrated in human history by so large a mass of people.

Dr. E. Stanley Jones, who has spent his life in labor for India's well-being, reports that in at least three particulars notable advance has been made during the year of freedom: a great step forward has been taken toward the elimination of all disabilities and discriminations that have surrounded "caste" for long centuries — in fact, we have seen the general doing away with caste distinctions (largely thanks to Mahatma Gandhi); there has been a wide re-distribution of some agricultural lands, making the first dent on the problem of a better feeding of millions who "have gone to bed hungry every night;" and the vexing problem of 562 feudal native states has been practically solved by stripping rajas and maharajas of most of their power, the uniting of the smaller states into provincial units of the dominions. The remaining states, it is felt, will be incorporated into the new nations and without bloodshed.

With the elimination of caste disabilities, Dr. Jones asserts, "South Africa and the United States remain as the only places where discrimination on account of color is now legal." What the United States does in this matter of color in the future will have marked influence upon India's attitude toward America and toward the Christian religion which America professes, Dr. Jones and many other observers believe.

"The Christian mission is now set in India as a reconstructive force," says Dr. Jones. "India, in its constitution, gives to all the right to profess, to practice and to propagate their faith. Our greatest danger may come from people with 'leftover mentalities' — people who have not adjusted to the new situation.

"I do not believe that India will do anything to suppress the Christian church. There is now the greatest opportunity that Christian missionaries have ever had. There will be no special privileges to any and no crippling to any. India is going to be a 'secular state' in which there will be equal place for all. Our greatest moment of power as a Christian force in India is at hand if we are not afraid. Send a boat load of missionaries to India!"

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Welcome

A woman once said that she was tired of being a door mat, and a friend said to her, "It all depends on what kind of a mat you are." Then she explained that she loved to remember the hooked rug that laid in front of the door at her grandmother's. It had the word "Welcome" on it, woven in bright colors, and that word was just the kind of a mat for her grandmother to have, as she welcomed to her door all who came; kith and kin, or strangers, with the brightness of the colors in that rug, and the tenderness of its softness.

That made being a door mat quite a different matter, and started the conversation along the "welcome way."

I am not a linguist, but here are some of the ways in which I learned to say welcome

afternoon: A Spanish lady said, "We 'Mi casa es a Usted,' meaning 'My house ours'."

Germany, when we tried, in our poor man, to express our "Danke schon" to the leman who had directed us on our way, pleasant smile as he replied "Bitte, bitte," remains in our memory as a proof of the iness in many a German heart.

French lady, when thanked for any-g will often say, "n'en parlez pas," mean-that she considers it "not worth men-ng."

nd so the word welcome takes on an in-ational meaning, and makes the whole d kin. Along with the words "Happy" "Merry," it has accumulated a wealth of ition. Blazing in lights above the door building, expressed by tender words and d clasps, it goes leaping on its joyful way ss crowded thoroughfares and through ing aisles of busy shops.

ith a warm welcome we turn the pages new year.

w Worcester perintendent

he Rev. Charles Thompson Allen who has pastor of First Methodist Church, West-, Massachusetts, since 1945, has been ed superintendent of Worcester District Methodist churches.

he Rev. Mr. Allen will begin his duties an. 1st. He succeeds the Rev. Francis D. or in the Worcester post. Dr. Taylor been appointed pastor of the First Meth-Church of Newton Upper Falls, Mass.

r. Allen is a native of Detroit, Michigan, is the son of a Methodist minister. He is aduate of the high school at Wheeling, Virginia. His first year and a half of ge were at Dartmouth. He graduated Ohio Wesleyan University, Delaware, , and Boston University School of The-y. He has served Methodist churches in achusetts since 1923. His pastorates have as follows: Neponset, 1923; Norwood, -25; Calvary, Arlington, 1926-29; Boston t, Lynn, 1930-34; Robinson Memorial, len, 1935-39; Newton, 1940-44; West-1945-48.

. Allen is a member of Sigma Alpha Ep-, The Odd Fellows, and The Masons. s new work, he will supervise the work Methodist churches in and near Wor-, Mass. He and his wife and two chil-Frederick and Charlotte, will live at district parsonage, 15 Berwick Street, ester, Mass.

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Leading Methodist Bishop Blasts 'Un-American' Probers

Boston, Dec. 15 — "Un-American" was applied to the work of House Un-American Activities committee here today by a leading bishop of The Methodist Church.

In a blast at the work of Chairman J. Parnell Thomas' committee as "trespassing on religious freedom, freedom of the press, freedom of speech," Bishop James C. Baker, chairman of the Methodist Council of Bishops, urged students to beware of "conforming to fearsome orthodoxy."

Speaking at a special chapel of the Boston University School of Theology, Bishop Baker said that "many preachers are shriveled with panic for fear of the judgments of the community or nation. They lose their responsiveness to moral ideas and moral ideals."

His talk, given in a quiet, conversational tone, was sprinkled with pungent phrases. He referred to the Un-American Activities committee." as "the Un-American committee." Preachers, he said, are in danger of becoming "smooth sayers" instead of "sooth sayers." "Little do they know about books," he said of the investigation of the House committee into textbooks in California colleges.

Bishop Baker, a graduate of Boston University School of Theology, is bishop of the Southern California area. He is a member of the standing committee of the Council of World Churches.

The House Un-American Activities committee recently listed the "Epworth League" of The Methodist Church as a "Red group." Methodists pointed out that the Epworth League had not been in existence for 13 years.

Bishop Baker said that today we "are confronted with one of the greatest dangers in American history.

"Think," he told the students who crowded the chapel, "of the Un-American committee in California assuming to go into colleges — little do they know about books — and examining the textbooks for sedition.

"I rejoice in the passage from Gen. Eisenhower's speech when he was made president of Columbia that there would be no iron curtain on ideas there, either for students or faculty.

. . . "Freedom of the church and press are all bound up together. But what a wonderful thing it is for us to be able to say with St. Paul, 'He that judgeth me is the Lord.'

"My younger brothers in the ministry, I can't hope for anything greater than to keep the channel of your life open to the voice of Almighty God."

Bishop Baker explained that "we'll all admit to being bound up in a mesh of activities very valuable. We can't avoid patterns of society. But you have to break out of them at times. Those patterns may be wrong. And these men who break out of a fearsome orthodoxy must be given the right to think and speak.

"We are facing the most dangerous period in American life because we are apt to kill off the voice of prophecy in the press and religion."

As a delegate to the Amsterdam conference last summer, the bishop said that he had been thrilled to meet such men as Pastor Niemuller, Bishop Berggrav and Bishop Ordass who had "written new pages of heroism in their defense of earthly judges." — Reprinted from *The Boston Globe.*

Getting a Kick Out Of Life

William L. Stidger

Through Contented Living

We like to think that our modern problems are the most trying that have ever faced human beings; that high prices and the struggle for existence is something invented by humanity in recent years; that the theme of "Contented Living" and how to attain and maintain it, is of some recent origin. Therefore it is interesting to discover that, as far back as Goethe's times, there were reasons for a great poet to evolve a list of goals and objectives for what he called "Contented Living." Here is his list and it applies today as it did in those long-ago times:

"1. *Health* enough to make work a pleasure.

2. *Wealth* enough to support your needs.

3. *Strength* to battle with difficulties and overcome them.

4. *Grace* enough to confess your sins and forsake them.

5. *Patience* enough to toil until some good is accomplished.

6. *Charity* enough to see some good in your neighbor.

7. *Love* enough to move you to be useful and helpful to others.

8. *Faith* enough to make real the things of God.

9. *Hope* enough to remove all anxious fears concerning the future."

It is my guess that this list of nine suggestions written so long ago by Goethe is as applicable to life as we live it this day as any such list written within recent weeks by a preacher, poet, editor or radio commentator would be; only more so, for it is universal in its scope. I hand the list on as a suggestion of one way to get more out of life for the coming year.

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Assistant Director Of Advance

CHICAGO — Appointment of the Rev. Oscar L. Simpson of Bristol, Va., as assistant director of Methodism's Advance for Christ and His Church was announced here Dec. 15th by the executive director, the Rev. E. Harold Mohn. In his new work, Dr. Simpson will supervise the promotional aspects of the Advance. He has been associate executive secretary of the Inter-board Council of the Holston Conference for three and a half years.

In announcing the appointment, which has been confirmed by the executive committee of the Advance, Dr. Mohn said: "Dr. Simpson was chosen because of his wide experience, technical skill, and editorial ability. It is our policy, in promoting the Advance program, to utilize the many existing and effective channels of publicity and promotion in The Methodist Church. Dr. Simpson is so well equipped to relate the Advance to all of these enterprises that he will make a valuable contribution to our quadrennial program." Dr. Simpson's appointment becomes effective immediately.

A native of Virgina, Dr. Simpson has served pastorates in North Carolina and Tennessee, and was for several years on the editorial staff for church school publications of the former Methodist Episcopal Church, South. During World War I he served with the Army YMCA secretary and chaplain and was in Italy for two years in connection with the Centenary Movement under the Board of Foreign Missions. His pastorates in North Carolina were at Spindale and Brevard, and in Tennessee, at the Emerald Avenue Church in Knoxville and the First Methodist Church, Franklin.

He received the bachelor of arts degree from Emory and Henry College in 1914 and a D. D. degree from there in 1938. He holds the S. T. B. degree from Boston University School of Theology and a master of sacred theology degree from Harvard University.

Call To Youth

The World Council of Churches has issued a call for 100 American Christian youth to volunteer for reconstruction work in Europe during the summer of 1949.

Pointing out that "European young people are hungry to meet mature, thoughtful, understanding Americans and dedicated Christians," the Rev. William Keys, secretary of the World Council's Youth Department, declared that work camps for Christian reconstruction had already been set up in France, Germany and Italy by the World Council's Youth Department last summer.

"Christian youth movements in many countries have strongly recommended that we continue the work camp program," Mr. Keys said. Specific work camp projects already arranged by the council include the rebuilding of a youth center at Stuttgart, Germany, and continued building of Agape, a "youth village" at Praly, Italy. Both of these projects were in operation last summer. Other projects are planned for France, possible at the College Cevenol at Le Chambon sur Lignon.

"In these days of shortage of manpower, money and material," Mr. Keys declared, "last summer's achievements of the work camps, in which over 300 Christian young people from 14 nations served, were a demonstration of practical Christian faith." Over 100 Americans participated in the projects.

The needs of physical reconstruction are at present only slightly less acute than they were last summer, Mr. Keys pointed out from information received from the World Council's headquarters in Geneva; and the needs of international co-operation through physical work and personal contact are increasingly important.

Directing the work camp program from the Geneva Headquarters of the World Council will be George Booth, an experienced work camper. American agencies co-operating with the work camp project include Church World Service, the Congregational Christian Service Committee and the Presbyterian Church in the U. S. A.

Applicants for the international work camps should be over 18 years of age, Mr. Keys noted, and should be prepared to meet, either personally or through the church or student group, total expenses of $600 or more. A working knowledge of either French or German is desirable.

College Meeting

The tenth annual meeting of The National Association of Schools and Colleges of The Methodist Church will be held Jan. 12 and 13 at the Hotel Commodore in New York City. The meeting is always held in connection with the meeting of the Association of American Colleges.

Dr. Fred G. Holloway, president of the National Association, will present the president's address at the opening banquet meeting Wednesday, Jan 12th, at 6:30 p. m.

Thursday morning, Jan. 12th, President Hurst R. Anderson of Hamline University will discuss, "Religion and the Curriculum, and Associate Dean W. A. Smartt of Candler School of Theology, Emory University will discuss "The Influence of the Methodist Colleges on the Lives of the Students."

At a luncheon meeting, Bishop Fred P. Corson of the Philadelphia Area will give an address on "The Church's Responsibility to the College as an Arm of the Church." At 3:00 p. m., there will be a meeting of Methodist Educational Public Relations Officers. MEPRO President Broderick H. Johnson, director of public relations at Ohio Wesleyan University will preside and Dr. Franklin Dunham, chief of radio of the U. S. Office of Education, will present the subject, "Your Radio Has Wings." He will deal with the application of both radio and television to education as well as their power to influence the spiritual life of the nation.

In the late afternoon, there will be a conference on finance. This conference is being sponsored by both the National Association of Schools and Colleges of The Methodist Church and the Board of Education. This conference is one of the steps being taken to help implement the "fifty cents per member goal" established by the 1948 General Conference of The Methodist Church.

It is expected that out of the conference will come a book or a brochure on "Methods of Financing Methodist Colleges." This conference is expected to end about noon on Friday, January 14th.

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Methodist Headquarters Commission

CHICAGO — The Commission to Study the Advisability of Establishing a Methodist Headquarters elected Bishop Clare Purcell of Birmingham, Ala., chairman when it met here Dec. 16th to organize for the quadrennium.

Legislation enacted at the 1948 General Conference requires the 15-member commission "to study the advisability of establishing a Methodist center or general headquarters and similar jurisdictional facilities." The group is to report its findings and recommendations to the General Conference of 1952. Other officers named are: vice-chairman — Bishop J. Ralph Magee, Chicago; secretary — Miss Margaret Currie, Saco, Maine; and treasurer — Dr. Thomas B. Lugg, Chicago.

The executive committee is composed of the officers and sub-committee chairman. The sub-committees are:

Committee to Relate Findings of the Survey Commission to this Commission — Bishop Purcell; Bishop Magee; Miss Currie; H. L. Dickason, Bluefield, W. Va.; and the Rev. Owen J. Beadles, Seattle, Wash.

Committee to Consider Location — Dr. Aubrey S. Moore, Chicago, chairman; Bishop Robert N. Brooks, New Orleans; E. C. Hurrah, Greeley, Colo.; the Rev. H. T. Freeman, Savannah, Ga.; Charles Stuck, Jonesboro, Ark.

Committee to Study Financial Involvements — Oscar Horton, Guntersville, Ala., chairman; the Rev. Sumpter M. Riley, Chicago; the Rev. M. L. Sims, Santa Fe, N. M.; Howard C. Baldwin, Detroit; the Rev. B. F. Allgood, Haddon Heights, N. J.

herans And Jews

analytic study entitled "The Lutheran h and the Jews," based upon reports 900 pastors throughout the country, ust been published by the Division of rican Missions of the National Lutheran cil. Prepared by the Rev. Harold en, secretary of the Department for the tian Approach to the Jewish People, h was launched in April of 1947, the ge study is believed to be the first of ind attempted by any denomination. An ndix of 27 pages contains comments by rs on their experiences with Jews, the ides of their parishioners, etc.

e survey was undertaken by Pastor en to discover principles that have a ng upon the relationship of the church minorities in general and with members ther non-Christian faiths. Exhaustive in eatment, it was prepared primarily for ge, Bible school, and seminary libraries, for those interested in a thorough study wish mission activity.

ndemns Dutch Act

inting out the "catastrophic" effect of d intervention in Indonesia, the Gen- Synod of the Netherlands Reformed ch has sent a letter to the Dutch gov- ent, just prior to the outbreak of the nt hostilities, opposing military action e Dutch forces.

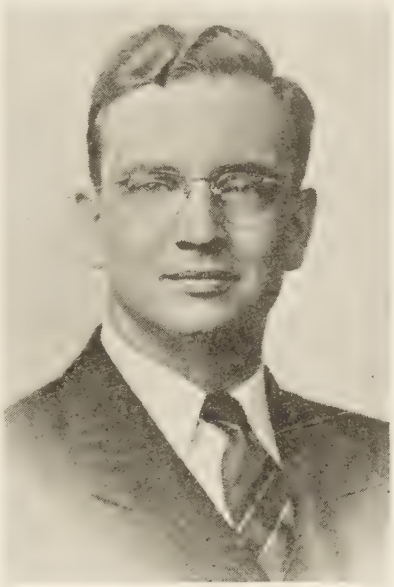
o seek a solution by force of arms would tably lead to very great difficulties in the e," the Synod declared.

e text of the letter was made public on 20th by Dr. Henry Smith Leiper, as- e general secretary of the World Coun- f Churches, who said that the letter y implied that the Dutch churches, ing closely with Indonesian Christians, e that armed intervention by the Dutch ush the Indonesian Republicans toward ist revolutionary ideology, a view that a few hold at the present time.

Leiper also recalled that following the f World War II, the federated Protes- nissionary societies issued a statement in they stood "without reserve and with- mbiguity for the total liquidation of olonial relationship."

e Dutch Reformed Church, in oppos- rmed intervention in Indonesia, is put- nto action the ideas expressed by the section on the Church and the Social der of the First Assembly of the World il of Churches held in Amsterdam. d, this summer," Dr. Leiper said, and phasized the relevant passages of that : "Christians . . . should recognize the of God in the revolt of multitudes t injustice that gives Communism much trength. They should seek to recapture e Church the original Christian soli- with the world's distressed people, not to curb their aspirations toward justice, but, on the contrary, to go beyond them and direct them towards the only road that does not lead to a blank wall, obedience to God's will and His justice."

To Lead Foreign Division



The Rev. Dr. Eugene L. Smith, pastor of St. Mark's Methodist Church, Brooklyn, N. Y., was elected executive secretary of the Division of Foreign Missions of the Board of Missions and Church Extension of The Methodist Church, on Dec. 8th, at the board meeting at Buck Hill Falls, Pa. Dr. Smith succeeds the Rev. Dr. Ralph E. Diffendorfer of Madison, N. J., who will retire on Aug. 31, 1949.

Study In Washington

Chicago — A total of 58 Methodist ministers of Illinois will go to Washington January 24-28, a week after President Truman's inauguration, to learn first hand of national and international politics.

The Rev. Russell W. Lambert of First Methodist Church, De Kalb, Ill., is director of the group, which will leave here in two special pullman cars. President Paul F. Douglass of American University in Washington and Bishop J. Ralph Magee of the Chicago Area of The Methodist Church are co-chairmen of the "Washington Seminar."

Time in the capital will be spent in discussion groups with government leaders on the general theme, "The United States in a Divided World." Among the speakers will be Donald S. Dawson, executive assistant to President Truman; Senator-elect Paul H. Douglas from Illinois; Vice-president Alben Barkley; and Chief Justice Fred M. Vinson of the Supreme Court.

Other speakers will include Paul Hoffman, administrator of the European Recovery Program, Norman Makin, ambassador from Australia and prominent Methodist, and Ambassador Ben Limb of Korea.

The pastors will be guests of the Polish government at a reception where they will discuss "Behind the Iron Curtain in a Divided World."

This seminar is modeled after the Washington seminars which have been held in recent years by the Commission on Ministerial Training of The Methodist Church with about 100 ministers representing all sections of the country. According to Mr. Lambert, the Illinois seminar is "the only attempt on the part of any denomination to do this sort of thing on a state basis."

Bill Of Rights Ceremony

Mount Vernon, N. Y. (RNS) Historic St. Paul's Protestant Episcopal Church here was the site of a ceremony marking the 157th anniversary of the ratification of the Bill of Rights.

The ceremony was conducted by the Rev. W. Harold Weigle, rector. He was assisted by Rabbi Lawrence W. Schwartz of the Jewish Community Center of White Plains, N. Y., and the Rev. L. L. Twinem of St. Margaret's Protestant Episcopal church of New York.

St. Paul's was designated in July, 1943, as a national historic site and landmark. It became known as the shrine of the Bill of Rights because of its connection with the John Peter Zenger free press case of 1733. Zenger's trial established for the first time the right of a jury to decide whether published material was libelous.

St. Paul's was likewise the site where Anne Hutchinson, one of the first Americans to assert the individual's rights to religious liberty and free speech, was killed by the Indians in 1643.

Principal speaker at the ceremony was Erwin D. Canham, editor of *The Christian Science Monitor* and president of the American Society of Newspaper Editors.

Canham said the cause for which Zenger and Hutchinson fought had not yet been won, as there were now threats to the international interchange of information, to free information within the U. S., and to free information from the publications themselves.

During the ceremony, a parchment scroll prepared by *Editor and Publisher,* newspaper trade journal, was presented to St. Paul's. The scroll contained the names of 46 members of the press who gave their lives in the performance of "duty essential to civilized living" during World War II.

The Pastors' File in Chicago keeps up-to-date addresses of all the ministers of The Methodist Church. The mid-conference year changes in addresses average more than 150 per month in addition to the numerous changes at conference time, according to Miss Esther Holley, who is in charge of the Pastors' File.

Books Reviewed

"God Was In Christ"

Here is an arresting answer to the perennial question, "What think ye of Christ?" D. M. Baillie, the author of the book, is the distinguished professor of systematic theology in the University of Saint Andrew's and has written only two books during his entire career of sixty years. However, in these two books are embodied the results of much study, wide reading, and long and arduous thinking. "God Was In Christ" is a fresh and original approach to three of the major problems of theology, — the incarnation, the atonement, and the trinity. In the field of religion today, there is an insistent call for stalwart thinking. We have given way too much to over-simplification. The air is filled with cries of "away with doctrine," "be practical," "just follow the precept of Jesus." It is a time also of devotional short-cuts and superficial mysticism.

Nevertheless, theology still is the queen of the sciences, and Professor Baillie has reminded us of this fact in his clear and constructive study of the church's basic teachings about Christ. For a work on theology, the book here under review also is exceptionally fascinating reading. It is illuminating and thought provoking. Even the "ordinary layman" who cares to grapple with the deep things of his religion will profit by a study of this book. It is significant for example, that *Time* magazine so sensed the importance of "God Was In Christ" that the editors devoted two columns to review of it, including a picture of Professor Baillie. The author poses the real problem of Christology in these words: "In what sense do we believe that this human life of Jesus of Nazareth was at the same time — not in some psychological way, but on a deeper level, in a more ultimate analysis, in a transcendent dimension — the very life of *God Himself?* And what is the relation of that transcendent belief or affirmation to the historical approach that we make to the Jesus of history when we study the Gospel story?"

In attempting to answer these questions, Professor Baillie devotes considerable space to a study of the modern emphasis on the historical Jesus and to the "swing of the pendulum" back to the theology of Augustine and the Reformers. In all his discussions the author registers a close familiarity with current theological and scientific thought, and is careful to avoid closing his mind to new aspects of the truth. He clearly recognizes the paradoxes that must be faced in dealing with the mystery of Christ and his work. The discussions of the incarnation, the atonement, and especially the Trinity are related to life. When compared with the approaches of formal logic and the abstract dogmatism which characterized much of the old theology, the method and the findings of the book breathe with a warm and inspiring vitality. "God Was In Christ" is a book which should be widely read — and studied. — Charles Scribner's Sons: New York. Price $2.75. Reviewed by Bishop Lewis O. Hartman.

"The Symbol Of The Faith"

From the pen of the chaplain and professor of economics of Mills College, comes a fresh, independent, and valuable study of this fourth century document, historically known as "The Old Roman Symbol." An insight into how Dr. Hedley himself regards the value of this study may be gained from his own words: "We are attempting the study of a very ancient verbal formula. It is old, but it was the product of genuine life. It is old, but once it was wholly contemporary, highly modern. It is old, but it has stayed alive until now; and it's evident survival value is enough to require its serious consideration from the standpoint of today." He points out that in the development of the Christian community, to accept the Apostles' Creed was to wear the badge of accepted Christian membership: it was the "rule of faith," (regula fidei), yardstick of Christian loyalty, and still having significance. The Creed, however, did not tell people what to believe; rather it classified people on the basis of what they did believe, and became the simple symbol of true Christian oneness in the complex Roman world.

After narrating his personal experience with regards to belief in the Creed, the author devotes a chapter to a clear study of its development, pointing out how it grew into the usage of the church "because it had grown into the consciousness of the church's people." It took form "gradually, informally, almost anonymously," and not as the longer and more elaborate Creeds of Nicea, Constantinople, and Chalcedon. This survey of the use of the Creed in the churches down to the present, is a valuable compendium of church history and theology.

Then begins and develops through the next fourteen chapters, a very careful study of the Creed in the light of present day religious experience. Thoroughly at home in the fields of ancient as well as modern scholarship, the author is able to bring to his discussion broadened and deepened insights which give force to his interpretations. He stresses the difference between belief and knowledge. He faces every phase of the Creed frankly and unequivocally, and plainly states what he thinks we can and what we cannot accept today. He indicates the points of our confusion of thought, e.g., the phrase, "He descended into hell," and many others, and in clear scholarly fashion analyzes them for modern religious thinking. He gives words their original source and meaning, e.g., "The Messiah," "Holy Ghost," etc., and then proceeds to investigate how far such is relevant, and may be applied to the experience and need of present day religious thought and experience.

Each of the seventeen brief chapters is carefully and historically annotated, furnishing a good survey of the history of the church and its developing thought in theology, Christology, liturgy, organization, literature, etc.

One reads this interesting study with the impression that here is a good, common sense consideration, and down to earth conclusions —understood by laymen and appreciated by trained churchmen, — about the perennial questions concerning the Creed. It is a piece of careful, constructive scholarship which has been due for sometime, and any reader will be greatly profited. — By George Hedley. The Macmillan Co.: New York. Price $2.50. Reviewed by the Rev. Elmore Brown.

"Judaism In Theory And Practice"

No Christian worthy of the name can fail to recognize the fact that Christianity does not exist in a vacuum. Not only abroad, but on our own doorstep, we face people of differing faiths. An understanding of such faiths will not dilute Christianity. It will help us to live together.

Rabbi Cohon has given us a readable and clear statement of the liberal Jew's thoughtful study and practice of his faith. Not a controversial book written to convince Christians of the beauty and holiness of Israel, it is a vivid, concise statement of historic and contemporary Judaism. It is a guide by which Jews may teach their children beliefs; customs; practices; ceremonies; differences and

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, though forthright in his own viewpoint.
he appendix, "Why the Jew Rejected
s," appeared in ZIONS HERALD for July 7,
. This chapter, added at the request of
e of his students, is clearly intended only
statement of the opinion of the liberal
for whom the author is spokesman.
ether one agrees wholly with his analysis
ot important. His frankness and sincerity
d on careful scholarship give him a right
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rs to it.

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ethical character of God, with the con-
of Judaism as the servant of the Most
h. Individuals may not always live up to
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l the book carefully and with appreciа-
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ily Christian, appear in this exposition of
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v Testament, we find inspiration and in-
nation of a high order. We cannot be
ılly comfortable when we read certain
s of the book, recognizing that some of
ish particularism stems from a not-too-
istian attitude of the Christian. We are
ıulated, however, to feel that in our com-
ı ethic lies the solution of many of our
ılems of living together. Rabbi Cohon
s not say all this; we Christians ought to
r it. — By Beryl D. Cohon. Block Pub-
ing Co.: New York, Price $3.50. Re-
ved by Ruth Richards Miller.

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ıth Gruber has written a book which
y person interested in the Palestine situa-
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ent of Palestine are almost maddening to
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is a shocking book to those who have
vanted to know what it is like to be a
but its truth will move 1948 readers like
et Beecher Stowe's "Uncle Tom's
." — "Destination Palestine," by Ruth
er, Current Books Inc., New York, Price

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Claflin College within the short span of three years under the administration of Dr. J. J. Seabrook, has received the highest recognition by rating associations as one of South Carolina's oldest and leading institutions of higher learning for Negroes.

Claflin College was founded in 1869 by Mr. Lee Claflin of Boston, Mass., a leading layman of the New England Conference and the South Carolina Conference. The Boston Area designates its Race Relations offerings to Claflin as a continuation of the goodwill spirit of its founder.

Claflin College best exemplifies the principle that preparing for a worthwhile future can best be done by living in the present. To this end the institution is dedicated.

Being one of the few remaining church-founded colleges that is keenly aware of its religious heritage, Claflin yet provides an avenue of approach to a supreme being. It continues to inspire countless young men and women to enter religious careers; it continues to require chapel, church school and mid-week services; it continues to insist on religious studies for all students, and it continues to secure reverent professors on its faculty. True, these are merely outward manifestations of religious beliefs, but the deep convictions of its consecrated founders permeate the entire campus.

Into this wholesome environment full of sacred traditions come youths from fourteen states and two foreign countries. They immediately sense at this small, cultural in-situation, a planned laboratory where they may learn to live more fully and share and enjoy normal experiences.

The teacher at Claflin is the purveyor of certain information, but he is likewise the molder of character. Each individual student is known by name and so distinguished from the mass. He is taught in terms significant to his own life.

The curriculum at Claflin is geared to worthwhile living after college. Each course can be taught in such a way as to make it contributory to the development of character. It is the belief here that courses of study must produce men rather than academics. Biology is not merely biology, but a tool for service. Through mathematics, the economics of a poor people is uplifted, and through sociology we learn the art of getting along with others.

The importance of activities as they relate directly to life, cannot be overestimated. Claflin students develop the whole personality with the proper use of worthwhile leisure time. Clubs, fraternities, athletics, etc., are voluntary and challenging. Initiative and responsibility are developed. The student learns to discriminate concerning values, and chooses that which he likes best.

Progress along academic lines as well as improvements to the physical plant since Dr. J. J. Seabrook became president is evidenced by recent ratings received by accrediting agencies.

Claflin College received an "A" rating by the Southern Association of Colleges and Secondary Schools in December, 1947; it was approved for membership in the Association of American Colleges in October, 1948. Claflin is also approved by the University Senate of The Methodist Church, the State Department of Education, South Carolina, and the Veterans Administration.

In writing to Dr. M. S. Davage, Board of Education of The Methodist Church, Dr. Ellison M. Smith, director, Division of Teacher Education and Certification, stated "the Division of Teacher Education and Certification feels that Claflin College has made wonderful progress within the past few years. It is strengthening the college in many ways." He also stated "It is our firm belief that Claflin will soon be one of our outstanding teacher education colleges." "Claflin has improved its building facilities and is continuing to do so," and "has recently formulated a college council on teacher education and is planning to conduct a number of experiments in pre-service teacher education."

Claflin will celebrate its 80th anniversary and inauguration of the president next fall and has launched an $80,000 expansion campaign to complete a science building. Further plans call for the erection of a physical and health education building which can be used as a gymnasium. A thousand dollars for each year since its founding is the goal set for 1949.

Claflin is pioneering in various educational innovations in the field of religion for service, art, music, home-making, physical and health education, and teacher education.

A unique plan of co-operation exists between Claflin College and the South Carolina State College which are across-the-fence neighbors. These two institutions exchange personnel and courses. Students of the State College are permitted to pursue courses in religion, philosophy, art and music while Claflin students pursue courses in home economics, agriculture, trades and industries.

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History Seminar

Western civilization can only escape disintegration and final collapse through acts of religious faith. This is the interpretation of history reached by Arnold J. Toynbee, according to a majority of the speakers who discussed the best-selling condensation of his work at the December history conference of The American University in Washington, D. C.

Clarence Glacken, history lecturer at The American University, concluded that "Toynbee's exhaustive studies of civilizations have led the British scholar to believe that a reassertion of spiritual values must be the real force behind any fundamental cure for the evils of modern civilization."

The conference was the first in a series of history seminars open to the public and attracted an overflow crowd of Washingtonians. Dr. Ernst Posner, chairman of The American University's department of history, presided and speakers beside Professor Glacken included Dr. Gerhart Masur of Sweetbriar College and Dr. Friedrich Engel-Janosi of Catholic University.

Construction Of Reed Hospital To Begin Soon

Construction work on the Mary Reed Memorial Hospital and Clinic for leprosy work at the Himalaya Mountain Mission where the famous Methodist missionary spent more than half a century in caring for victims of leprosy, will begin soon, according to word received here from India by the American Mission to Lepers.

The cornerstone for the new hospital, the gift of Mary Reed's friends in England and the United States, was laid last Jan. 28th by Dr. Eugene R. Kellersberger, general secretary of the American Mission to Lepers, during his visit to the remote mission compound — accessible only by pack pony over treacherous mountain trails — where 89 patients, including four infected and four healthy children are cared for.

In addition to serving the colony's medical needs, the new hospital will include also clinical facilities for a medical extension program of leprosy prevention and early treatment. It will cost an estimated 80,000 rupees (approximately $25,500) of which American Christians will provide $19,000 through the American Mission to Lepers — the Mission to Lepers of London furnishing the balance.

Since Mary Reed's death in 1934, the Chandag Heights Mission has been under the supervision of Dr. Katherine Young, a Scottish missionary and an unusually able medical officer of the Mission to Lepers organization. During Dr. Young's term of service, the medical program of the leprosy mission has been extended to include not only the care of leprosy patients in advanced stages of the disease, but extensive clinical work among victims of leprosy in earlier, contagious stages in the heavily infected countryside surrounding the Chandag Heights colony. The mission attained world-wide fame as the home for 52 years of Mary Reed who, as a missionary of the Methodist Women's Board in the 1880's, contracted leprosy while serving in India, and who dedicated the subsequent years of her life for the succour of her fellow sufferers.

Situated in most inspiring surroundings in the Himalaya foothills, the mission compound of 50 hilly wooded acres includes eight dormitory buildings, two chapels, a healthy children's home, nurses' quarters, and a dispensary. Approximately half of the patients are Christians, connected with the Kumaun Methodist District.

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1948 INDEX

Poetry

Author of "Faith," M. D. Bangham .. 879
Challenge, M. G. Stiles 790
Christmas 1948, E. S. Brightman 1209
Compensation, H. D. Hawver 814
Cry "Peace," J. P. Ruopp 184
Evolution of The Cross, M. A. Carter .. 76
Infant Prince, E. E. Pringle 119
Inn Keeper's Lament, H. P. Davis 121
Israel, May 15th, F. P. Fletcher 73
A Leaf, V. L. Smith 107
Lenten Prayer, Hugh Stouppe 24
Light Out of Night, M. A. Carter .. 5
Lighting Candles, W. H. Hager 5
Limitless Loving, W. L. Stidger 40
No Room, Eunice Treganza 59
O Generous God! M. D. Bangham .. 109
Pluck, F. E. Fox 110
Progress, M. D. Bangham 94
Psalm For General Conference,
Ezra the Scribe 26
Shadows, L. M. Thornton 87
Stewardship, E. M. Crosby 97
Sunset Is Sunrise, Claflin Keyes 113
These Three At Christmas,
M. D. Bangham 1205
To Bethlehem, P. L. Frick 1153
Today We Choose, Joseph Dutton 697
With Honor, R. D. Bosworth 196

Biographies

Barber, Mrs. D. F. 58
Beetham, R. E. 68
Brown, C. J. 425
Bugbee, L. H. 203
Clifford, Mrs. P. J. 179
Critchlow, J. H. 923
Dean, Mrs. J. R. 334
Downs, K. E. 256
Enwall, H. O. 260
Fahs, C. H. 715
Fairbanks, Mrs. G. A. 490
Feng, Gen. 910
Ford, C. O. 1195
Fulton, Mrs. H. F. 1042
Hadley, W. H. 778
Hallen, Albert 971

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:kman, Dr. and Mrs. E. R. 646
t, Mrs. I. L. 539
es, R. M. 686
ge, Mrs. T. J. 539
nball, E. S. 953
nson, R. S. 1115
caster, Harold 178
, Mrs. A. L. 643
, Bishop E. F. 931
gden, Dr. H. B. 1090
hewson, L. B. 514
Keown, Mrs. W. B. 619
ne, Mrs. H. H. 491
ker, Mrs. G. D. 730
rill, F. M. 618
ce, C. F. 371
h, Mrs. W. T. 424
binson, Faye 910
rburne, L. O. 406, 659
vart, W. H. 467
fel, C. 683
ghan, J. G. 491
llace Mrs. W. T. 299
itehead, A. N. 23
iteside, L. N. 16
od, Mrs. J. A. 107
rley, H. W. 178

Contributors

kins, L. M., 272; Aldrich, F. A., 425; Ald-, H. F., 19; Alpert, D. B., 1107, 1229; Asir-nam, E., 849; Avey, C. F., 147, 210, 211, 426, 445, 448, 632.

abbitt, E. H., 70, 488, 620; Baehr, K., Bagwell, W. F., 1117; Bangham, M. D., Bennett, D. A., 277; Berlew, Mrs. H., Berman, M. K., 367; Bickham, M. H., 464; Bilheimer, R. S., 268; Binford, J. F., Bittner, N. A., 64; Blakeman, E. W., Booth, E. P., 210, 798; Boss, C. F. Jr., 1002, 1035; Brashares, Bishop, C. W., Brennan, H. R., 259; Brittingham, B. 500; Britton, C. A., 935; Broad, E. R., Brodhead, C. D., 118, 539, 1078; Brom-C. E., 923; Brown, E., 1070; Bruce, R. E., Brumbaugh, T. T., 1141; Bucke, J. E. 646; Burgess, S., 873; Burnham, Mrs. H. — 15 et seq.; Burroughs, B., 824, 1040; ton, J. W., 843, 877; Butler, C., 992; er, J. G., 244, 565; Butman, H. R., 953; s, L., 470, 1119.

armichel, A. C., 704, 1142, 1213; Car-rs, J. E., 35 et seq. and 1011; Carter, M. 87, 781, 868; Chaffee, H. E., 382; Ches-n-Mangle, M., 139, 182, 502, 680, 1074; bb, J. S., 829; Claypool, J. V., 1045; Cobb, , 132; Coe, G. A., 915; Cohon, B. D., 760; Colton, E., 369; Cook, C. M., 493, 1208, 1049 et seq.; Coolidge, W. D., Cornelius, J. K., 301; Cousins, N., 555; E. M., 165, 191, 193, 262, 285, 333, 377; n, L. O., 743; Crane, H. H., 1239; Craw-B. F., 164; Cummins, R. 422.

Dahlquist, G. A., 299; Dan Joshua, 784; Dannelly, C. M., 128; Davis, J. T. B., 115, 752; Day, J. M., 152, 188; Dean, V M., 987; Deas, H. M., 473; Delano, H. P., 933; De Wolf, L. H., 61, 243; Dexter, L. A., 725; Diffendorfer, R. E., 1017; Doland, F. R., 204; Doty, J. E., 148; Douglass, P. F., 435, 709, 901; Duncan, J. R., 1195; Duner, M. J., 27, 238, 707; Dworshak, G. C., 701.

Edel W. W., 867; Einstein, A., 591; Eleazer, R. B., 9, 176, 526, 908, 932; Enyart, R. C., 228; Estey, H. E., 811; Evans, J. C., 662; Ezra the Second, 476.

Fallon, G. A., 387; Farnum, G. R., 641; Fisher, W. H., 692; Fitzsimmons, J. P., 146; Franzen, J. F. D., 1041; Fraser, J., 185; Fulton, H. F., 848.

Garrison, W. E., 1227; Gezork, Herbert, 963; Gilbert, C. A., 668; Girelius, C. G., 1064; Graham, Robert, 662; Green, J. C., 166; Gumbart, L. F., 667.

Hall, C. P., 633; Hammaker, W. E., 110, 129; Hampton, E. L., 489, 1072; Harris, F. B., 537, 997, 1000; Hauser, J. P., 292; Havice, C., 1016; Heather, F. H. Jr., 872; Henrichsen, M. K., 542; Herman, E. P., 605; Herman, S., 3; Hickey, D. H., 75, 1069, 1124; Higgins, G. A., 515, 544; Hiller, C. C. P., 68; Hodges, G. R., 832, 1150; Holler, A. C., 180; Hoon, J., 1170; Hopkinson, Arthur, 178, 666; Howell, F. W., 1136; Hughes, E. H., 589; Humbert, R. J., 734; Hurley, Rachel, 659.

Inman, S. G., 495; Irwin, S. W.,—53 et seq.; Ivins, L. S., 302.

Jackson, A. W., 506; Johnson, J. S., 80; Jones, G. H., 1165.

Keeffe, W. R., 340; Kelly, Eugene, 1149; Kenna, J. B., 171; Kern, Bishop P. B., 956; Kernan, W. C., 859, 1199; Knotts, J. F., 203, 1195; Koonsen, Mrs. W. K., 812; Kraft, V. A., 1071.

Laird, J. H., 1131; Lake, H. C., 821; Lee, J. D., 771; Lee, Umphrey, 363; Leete, Bishop F. D., 201; Levering, S. R., 110; Lilienthal, D. E., 560, 1083; Lindstrom, D. E., 220, 608; Lord, Bishop J. W., 606, 795, 1045; Lucker, S. C., 881; Lukas, E. J., 1179.

McConnell, C. M., 12 et seq. and 389, 421, 441, 469; McLaughlin, W. M., 831.

Malouf, S. D., 506; Marley, F., 90; Marsh, D. L., 688, 818; Marsh, T. H., 685; Marshall, E. B., 661; Martin, A. W., 388; Maynard, E. H., 478; McKinney, F., 523; Metzner, H. C., 1214; Milne, W. A., 104; Miner, M. F., 613; Moore, Bishop A. J., 248; Moore, D. J., 747; Morrill, Clarence, 94, 211; Morris, R. G., 512; Mosebrook, C., 254; Mosley, R. A., 402; Moss, A, B., 596, 1180; Muelder, W. G., 315, 467; Mueller, F. W., 200; Muir, Robert, 1105; Murray, A. V., 541.

Nash, N. B., 88; Nason, P. S., 123; Newcomb, A. W., 979; Nicholson, J. H., 253; Niles, D. T., 690; Nolde, O. F., 1237; Nothdurft, Ivan, 254.

Oliver, Mrs. W. B., 928; Opt, Helen, 330; Osborne, C. H., 56, 224, 508, 1060, 1108; Ottinger, D. A., 705; Oxnam, Bishop G. B., 182, 196, 229, 244, 604, 969.

Palches, L. G., 339; Parkin, Charles, 63; Passow, David, 1155; Peabody, A. B., 368; Peale, N. V., 37; Perry, I. D., 1160; Perry, J. A., 786; Pfeiffer, R. H., 628, 760; Phifer, L. B., 62; Phipps, L. R., 62; Pizzuto, F. L., 853; Poeld, Oscar, 1163, 1219; Proudfoot, R. S., 383.

Quimby, H. F., 834; Quimby, K., 574, 675.

Ramsay, J. G., 520, 819; Rea, J. S., 140; Reamey, G. S., 796; Reid, W. W.—23 et seq. and 635, 805; Rhee, Syngman, 723; Rich, R. F., 282; Ridout, D. L., 437; Robertson, F. L., 135; Rossi, W. A., 320; Ruopp, H. W., 13, 1088; Ryan, C. T., 111, 397, 579; Ryang, J. S., 644.

Sallis, J. G., 163; Sanford, G. F., 393; Schear, L. B., 18, 86, 157, 181, 248, 291, 325, 531, 575, 716, 738, 777, 940, 1112, 1181; Schilpp, P. A., 373; Schisler, J. Q., 677; Schofield, C. E., 1137; Segal, R. E., 907; Seifert, H., 664; Selby, H. W., 304; Shacklock, Emily, 158, 236, 423, 584; Sharp, W. H., 459; Silver, Dr. A. H., 982; Skillington, J. E., 267; Skinner, C. D., 808; Smalley, R., 800; Smith, V. L., 1184; Soper, D. W., 28, 60, 205, 416, 532, 651, 1036, 1232; Stahl, R. W., 1203; Stewart, P. K., 733; Stidger, W. L., 5 et seq.; Stidger, W. L., 12; Stone, H. K., 1047; Stoody, Ralph, 452, 880, 907; Stuber, S. I., 1157; Suter, H. C., 369; Szczepkowski, J., 1048.

Teel, C. E., 398, 585, 1120; Tigert, J. J., 260; Tolley, E. V., 1093; Tomkins, O.S., 598; Torrance, C. P., 1142, 1213; Townsend, J. D., 773; Tyler, R. Z., 414.

Uhlinger, J. R., 1132;

Van Kirk, W. W., 965, 1021; Vogell, F. W., 566; Voss, C. H., 320, 542.

Wagner, H. H., 1027; Walker, M. A., 300; Ward, H. F., 536; Weatherhead, L. D., 32; Weinlick, J. R., 757; Weld, H. C., 939, 1059, 1118; Welch, Bishop H., 854; West, J. A., 118, 929; Will, H., Jr., 14; Wilson, E. L., 475, 603; Woolever, Mrs. E. A., 1156; Youngs, R. W., 1100.

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